The Missionary Herald

VOLUME CVII FEBRUARY 1911 NUMBER 2

A WELCOME NEW YEAR'S LETTER TO THE "MISSIONARY HERALD"

OCCOM RIDGE
HANOVER, N.H. Jan. 2, 1911.

Dear Mr. Strang:

Allow me to send with my renewal for the "Herald" a subscription for some one who can be made thankful, as I do, that the "Herald" is indispensable to any intimate knowledge of the moral and religious progress of the world.

I am,

Very cordially yours,

W. J. Tucker.

The Political Situation in Turkey

THE political situation in Turkey continues tense. When the new parliament opened the grand vizier's statement of the government policy was attacked, Dr. Riza Tewfik leading the opposition. Opinions differ as to the strength of the opposition, but the impression prevails that, notwithstanding a vote of confidence was secured, the present ministry will be changed, the attack on the government thus being virtually successful. There are indications also of changes in Macedonia that may lead to serious trouble, possibly to the severing of that province from the empire. So strong is the feeling engendered under the present régime, that old enmities are forgotten in the desire to unite against oppressions charged to be worse than those suffered during the days of Abdul Hamid. There are also signs that the government is alarmed at the widespread unrest.

The Disturbances in Mexico

THE rebellion in Mexico drags wearily to its end; the government forces have routed many of the insurgent bands; one by one their leaders are captured or put to flight. Like many other such uprisings, it was composed of diverse elements, of political adventurers, freebooters, and lovers of lawlessness, together with many honest-hearted reformers striving for a larger political liberty. Notwithstanding the losses occasioned by the riots, the intensifying of enmities, and the injury to the government's prestige, the outbreak is bound to have some wholesome results. The agitation of the time may be regarded as one form of the campaign of education. Things will never be as they have been, and it may be hoped that the stable progress of the young republic will be promoted by this uprising.

At present missionary work at least in the northern part of Mexico is harder than before. The situation is difficult for the missionary who seeks to take a position both fair and prudent between the opposing forces of the time. In a town near Parral, in which there is a comparatively large church, all but the officeholders are now against the government, several of the church members having joined the *revoltosos*. How matters will work out for missions it is too early to say; in the end, doubtless, they will be overruled for good. The fact that our preachers and church members sympathized so fully with the aspirations of the people for a larger political liberty may later on tend to turn the hearts of many toward the truths for which they have stood religiously. But in the meantime there will be much suffering and serious setbacks. Contributions in Parral have almost ceased; in Chihuahua money is very scarce and offerings are diminished. The missionary in Mexico now has a doubly important work to do, and some additional funds are sorely needed for the emergency. Yet as in the days of the Adana massacre, it is feared the Board will be unable to make any considerable addition to its grants, as the probable receipts of the year are already appropriated.

Good News from the Turkey Missions

THERE are grateful signs of renewed zeal among the evangelical Christians in several parts of Turkey. Miss Daniels' report from Harpoot in the Field Notes points in this direction, as do Dr. and Mrs. Raynolds' reports from Van, contained in the Letters from the Missions. In accord with these signs of the times, Dr. Barnum, of Constantinople, calls attention to a leaflet sent out by the Home Missionary Committee of the Bithynia Union, an organization similar to one of our state or district associations of churches. It speaks of the Protestant churches of that land as undoubtedly called of God to render a service which formed part of his plan, and says that during all the sixty or seventy years of their existence the imperative need of that service has never been so apparent as now. To hesitate in the discharge of this duty will be to assume heavy

responsibility. The leaflet further sets before the churches the condition of many of the weaker communities, isolated, without preachers. It expresses fear for what may result in the rising generation from this condition and from the spread of infidelity in the land. It calls for help from the churches to enable some of the pastors to visit those pastorless flocks, and expresses the hope that it will be possible after a little to employ circulating evangelists who will give all their time to ministering to such little groups of evangelical Christians. Sunday, November 20, was set apart by the churches of the Union as a day of special prayer and conference for this end, and also for special contributions, in which all were besought to share.

The Centennial Report

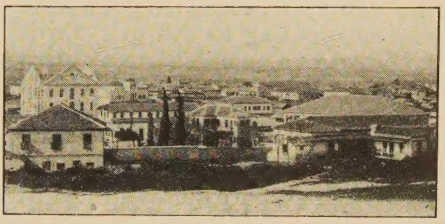
THE Annual Report of the American Board for 1910, just issued, is the closing feature of the centenary's celebration. One-third larger than the usual reports, with a general historical introduction, short historical summaries preceding the reviews of the year in each mission, abundant illustrations, a full set of colored maps, charter and by-laws as amended to date, detailed lists of invested funds and pecuniary accounts, and the customary tables of statistics, it forms a handbook of ready reference for all who are interested in the Board or have occasion to deal with its affairs. Copies of it are being sent to Corporate Members, to the missionaries, and to many pastors of supporting churches. The cost of the enlarged publication is so increased that it seems necessary to put a price upon it for general distribution. It will be sent postpaid for twenty-five cents.

Famine in China

ONCE more the cry of famine is heard from China. It is the old story; rivers have overflowed their banks, have laid waste fields and even villages, and have impoverished multitudes of people. The provinces of Kiang-su and An-hui are affected, and though the region desolated is not large compared with the whole of China, the flood that swept over part of it was the worst in the memory of man. The missions of the American Board in China are happily outside the famine districts, but neither they nor we are beyond the call of the suffering that cries for relief. An Interdenominational Committee of foreign missionaries in Shanghai, co-operating with the General Committee and with generous Chinese, is seeking to raise and distribute funds. Help will be needed till May. American contributions are being sent to the treasurers of several mission boards; one of them in New York is Mr. Dwight H. Day, of the Presbyterian Board, 156 Fifth Avenue.

A Missionary Explorer on His Travels

WORD has come from Mr. William T. Ellis at Cairo, December 7, reporting him as on the way to Bagdad via Oorfa and Diarbekir, and expecting to spend Christmas on the Tigris. He has had opportunity to inspect American Board missions at several points in Turkey,



A VIEW OF TARSUS

The buildings of St. Paul's Institute are in the foreground; beyond the city are the Taurus Mountains

and expresses his regret that he has not time to write an article about them for the *Missionary Herald*, a regret which editor and readers will share. Mr. Ellis declares himself as willing to be quoted in saying: "The best asset that British as well as American diplomacy have at the present time in the Turkish empire are the American mission schools. You have builded wiser than anybody knew out here. Personally, I'd like to put $25,000 at once into St. Paul's Institute, Tarsus."

The Money Test

WE Americans judge people's interest in an undertaking by what they contribute to it; we try their words of devotion by their gifts to the cause. We say, money talks. Judged by that standard the native Christians on our mission fields are proving themselves sincere believers. From every quarter letters of the missionaries frequently recount generous and sacrificial giving on the part of those who seem to us almost wretchedly poor, to support Christian institutions, which, by this token, they cherish as their very lives. Mr. Fairfield, recently arriving in Shansi, reports good news of this sort brought back by Mr. Corbin from a short term of work with a mission class in a field out from Taikuhsien. When he proposed to them that they should contribute to the cost of a new chapel building to take the place of the present unsatisfactory rented court, they raised, in a short time on a stormy night, forty-nine *tiao*, equal to about twenty-five dollars in gold. This sum is really equivalent to far more than that in terms of living in China; as wages go there, the seven or eight persons contributing to this gift gave on the average a month's wages apiece; two men promised the equivalent of almost one-fourth of their yearly income. In the face of such figures how false and absurd it is to assert that the peoples of the East are quite satisfied with the religions they have; or that they are not interested in Christianity when they hear it; or that they are not being won to its life but only professing it as a way of gain.

China in the Envelope Series

THE new number of the Envelope Series (January, 1911) is devoted to "Morrison and the Awakening of China." It contains the last of a series of four historical sketches by Prof. Henry K. Rowe, who treats of the characteristics of the land of China and of its people, and traces the history of religion and at length of Christianity in the empire. To this general article is added a brief survey of the American Board's undertaking in China from 1836 to the present time; suggestions as to the make-up of programs for meetings on the subject; books for further reading, etc. Effort is now being made to increase largely the subscription list of this modest but bright little quarterly, whose price, ten cents a year, puts it within the easy reach of every one who cares to have it. It is a bargain all the year round.

Two Witnesses in China

"THE personal note counts," writes one subscriber in expressing his appreciation of the article entitled, "The Refining of Little Treasure," in the January *Missionary Herald*. That article and the one in this number entitled, "A Master Builder of Shansi," are to be reprinted in a four-page leaflet for wide distribution. We shall be glad to furnish copies in such number as desired to pastors, leaders of missionary meetings, mission classes, and to those who may wish to circulate the document among their friends. To the recent sweeping charge of a newspaper writer that, after all the years of missionary work in China, not a single convert has yet been won, the definite and authoritative accounts of these two Christian Chinese furnish timely reply.

The Coming Exposition

READERS of the *Missionary Herald* in the vicinity of "the Hub" hardly need to be reminded that "The World in Boston" is a fast approaching event. The newspapers are continuously announcing some of its features; church vestibules are brightened with its gayly colored placards and its ringing call for stewards. Each issue of the *Exposition Herald* presents new phases of this truly gigantic undertaking. The January number exploits the Pageant, the spectacular portrayal of the advance of Christianity in the world. This dramatization of missionary history is to be produced on so large a scale as to involve the services of a choir of over four thousand singers, besides many soloists, impersonators, and other help-

ers. It is to be a special and distinct feature of the Exposition occupying the Grand Hall and having two performances each week day of the Exposition from April 24 to May 20. Evidently "The World in Boston" is to be an event quite unprecedented in America, and, to New England at least, a center of attraction for multitudes of people of all classes. Space limits forbid detailed descriptions here; plan to come and see.

A Great Leader Gone

BY the death of Prof. D. Gustav Warneck at Halle, December 26, there was taken from earth the foremost scholar, teacher, and writer of Europe, not to say of the world, upon the science of Christian missions. As professor at Halle University he developed and brought to commanding position the department of missions; as editor in chief of the *Allgemeine Missions Zeitschrift* he put forth the scientific missionary review; by books, such as his "History of Protestant Missions," and articles he has magnified the cause of missions and has contributed to their spiritual energizing. That men of like mind are left to carry on his work in Germany is due largely under God to his training and influence. So he being dead shall yet speak.

Celebrating the English Bible

THE King James Version of the English Bible was first published in 1611. Taking advantage of the tercentenary, the American Bible Society proposes that, so far as practicable, during the week beginning Sunday, April 23, this epoch-making event be celebrated with proper public exercises. It is urged that all churches, religious societies, universities, colleges, and schools, and, so far as may be, public officials, the judiciary, and the press take this opportunity of magnifying the influence of the English Bible upon the ideals and life of the peoples of the earth. The American Bible Society will be glad to aid pastors, Sunday school superintendents, and all interested with suggestions of programs and of important books and literature on this subject.

Which Holds the Future?

AS this number of the *Missionary Herald* comes from the press there is just closing in Lucknow, India, the Second General Conference on Missions to Moslems. With no blare of trumpets to advertise their assembling, representatives of many mission boards from all Moslem lands quietly gathered for a week's conference over the peculiar conditions and concerns of their branch of missionary work. The American Board had representation from Turkey as well as India. The results of this conference also will not be directly observable, but may appear on many a far field in wiser method and surer touch.

It is significant of the way in which Christianity and Islam face each other in the modern world, that this month a Pan-Islam conference at Cairo will call together representatives from all the Mohammedan world of those who are seeking to defend and to promote the religion of Mohammed. They too are organizing and consulting for advance; they too would bring the world to the feet of their Master. Which conference holds the key to success? If we say Lucknow, can we fail to share Lucknow's responsibility?

The Chinese Students' Monthly

A VALUED exchange of the *Missionary Herald* is *The Chinese Students' Monthly*, which represents the various Chinese student alliances in America and is a bond of union for that large and important company of young men and women who are now in training in this country for responsible tasks in the reconstruction of China. It is pleasant and significant to find that the cover of the December issue is marked "Christmas Number," and that the magazine throughout maintains a respectful and even cordial attitude toward Christianity. Its first editorial note, "Ye Yuletide," is reprinted in full in The Portfolio of this number. The opening article in the literary portion of the monthly, under

the same title, "Ye Yuletide," treats of the history and meaning of the Christmas celebration, declaring that the beauty of Christianity, as of this festival, lies in its universality. It is adaptable to the customs of all nations, preserving that which is good and beneficial, and weeding out the evil and harmful. Among the news items is one to the effect that Chinese students at Cornell University have organized themselves into three groups to study the different phases of Christianity. Cornell has forty-nine of these students, the largest number in any one American university.

A Brown Peril?

THE January number of *Missions* (the Baptist monthly magazine) contains an article on "The Newest Immigration Problem, the Hindu Invasion of the Pacific Coast." During 1910 5,000 men of India entered the port of San Francisco; 3,000 are said to be located in the Sacramento Valley of California. Each steamer from the Orient brings its quota of these swarthy immigrants seeking work in the lumber camps and on the railroads. Opposition to their entrance has naturally developed on the coast, while unexpectedly a coterie of Californians, including some wealthy women interested in theosophy, are championing their cause. As there are no women with them and they provide for no home life, preserve their intense caste spirit, and are confessedly "cheap labor," their appearance is not without danger to the peace and prosperity of the land where they settle. A new problem is thus forced upon not only the state craft, but also the religious enterprise of the United States.

A College Function in Manchuria

AN important event for the higher interests of Manchuria was the opening, late in 1910, of the new buildings of the Union Christian Arts College at the capital, Mukden. The site was given to the joint mission, Irish and Scotch Presbyterians, by the ex-viceroy, and the present viceroy, together with a large company of officials and *literati*, was present and took part in the proceedings of the opening day. The main address was delivered by a representative of the American Board, whom *The Missionary Review of the United Free Church of Scotland*, in reporting the event, describes as a "distinguished American missionary, the Nestor of Christian education in China, the Rev. Dr. Sheffield, of Tungchow." In the company of interested listeners were representative Christians from all parts of the Manchurian Church. The fine, three-storied building, containing classrooms, dormitories, dining hall, and offices, bears witness to the loyal spirit of the students, who during the summer vacation tramped back and forth among the Manchurian churches to raise the funds for its furnishing.

A Centenary Postscript

ON the evening of December 29 the Historical Society of Newbury, Mass., listened to a paper of unusual interest and value by Rev. Horace C. Hovey, D.D., on Hon. William Bartlet, merchant prince and benefactor. This William Bartlet was not only a distinguished citizen of old Essex County at the beginning of the nineteenth century, but also a leader in the religious life of the region and the country. He was the first president of the American Tract Society, a director for life in the American Home Missionary Society, vice-president of the American Education Society, and one of the founders both of Andover Seminary and of the American Board.

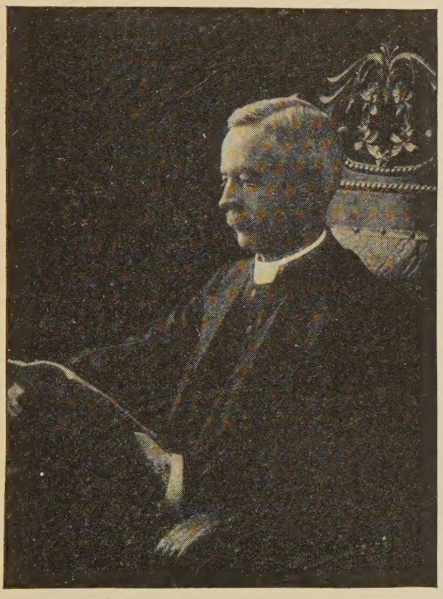
Indeed, as Dr. Hovey points out, when the Board's charter was granted in 1812, William Bartlet's name was mentioned in its preamble, and he alone was authorized to call its first meeting. Moreover, he was the first named member of the Prudential Committee, consisting at the start of but three members, and the chairman, Dr. Hovey thinks, while Dr. Worcester was the secretary. Dr. Hovey's address, printed in the Newburyport papers, deserves to be put into more permanent form.

The DAY'S ROUND

IN A MISSION COLLEGE

By Pres. ALEXANDER MacLACHLAN, of International College, Smyrna

THE almost infinite variety of experiences in any department of missionary service is one of the many compensations of the foreign missionary. There is little of humdrum routine in the daily round of his

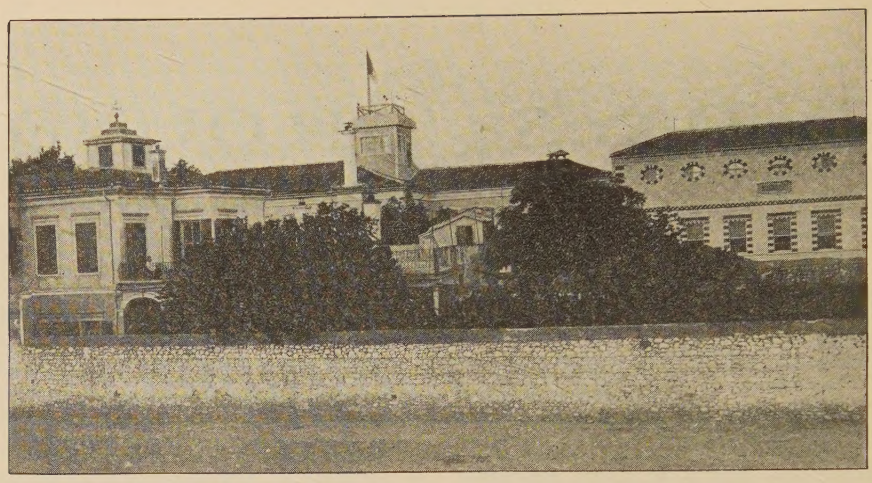


PRESIDENT MACLACHLAN

uncommon tasks; no two days will be found to correspond in matters of detail. If I attempt to tell the story of a typical day's experience in the college at Smyrna, it must be understood that while all the experiences noted are not a necessary part of any single day's program, they do not begin to exhaust the list of common occurrences in my work-a-day life.

President's house stands opposite the main entrance to the college, and although classes do not begin until 8 A.M. and boys from the city are not admitted until 7.30, long before this early hour the street in front of our door is frequently thronged with students eager to get half an hour at football before the bell rings for classes at five minutes to eight. When I cross the broad street at eight o'clock, work for the day in all departments has already commenced. On reaching my office, which is situated on the second floor, I find it already occupied with new applicants for registration, or with a member or members of the teaching staff who wish to consult me concerning some general concern of their classes or of individual pupils.

While they are engaging my attention, a proof copy of the *Meteorological Bulletin*, which the college issues every morning at eight o'clock, is shown to me before being submitted to the professor in charge of the department for his signature. Copies of these weather reports go to the local press, the American and British consulates, and members of our board of managers resident in the city. They are also forwarded by mail to the Weather Bureaus at Washington, London, Cairo, Larnaka (Cyprus), and other points. Before all the persons and items requiring my attention have been disposed of the gong for morning chapel at 8.40 has sounded and I am obliged to excuse myself from those still in the office and hurry down to Assembly Hall in the adjoining building. Here I find the wide platform occupied with members of the teaching staff, and every chair in the main body of the hall, to the number of 340, occupied with students. What



INTERNATIONAL COLLEGE, SMYRNA

A partial view, showing also kindergarten building at left of picture and garden wall and outbuildings in the foreground

an inspiration to look upon that splendid body of boys and young men!

The red fezzes, scattered in every part of the chapel, cover the heads of Moslem students whose religion does not require them to follow the apostolic injunction to worship with the head bared. These chapel exercises, brief, simple, and impressive, are limited to an opening hymn, Scripture reading, and prayer. One of my American colleagues presides at the beautiful pipe organ, gift of our generous benefactress, Mrs. John S. Kennedy. Today our morning hymn is: —

"Lord, thy word abideth,
And our footsteps guideth;
Who its truth believeth,
Light and joy receiveth."

The Scripture lesson following is from Psalm 119, verse 105, "Thy word is a lamp unto my feet, and a light unto my path." Whatever may be said as to the artistic quality of our singing, it is certainly hearty and answers the Psalmist's conception of making a "joyful noise." Occasionally I find a substitute for myself in leading these exercises in the person of some leader of church work at home who is traveling in the East and chances to drop in on us at this morning hour.

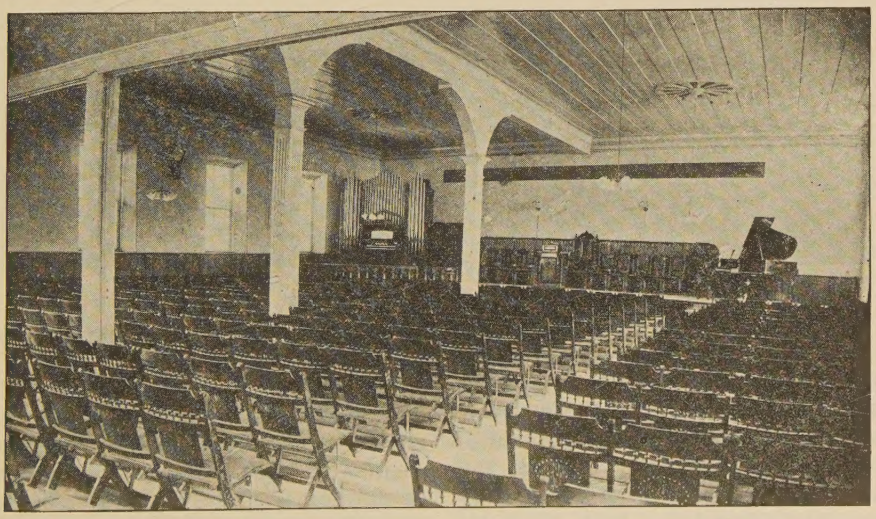
When this happens the visitor is usually given the Bible study period, which follows chapel exercises, for a straight, practical talk to the boys in Assembly Hall. Today, however, we are alone, and at the close of prayer all students, without exception, file out from chapel to their various class rooms for Bible study, and when I reach the large hallway in front of the college office I find the senior Bible class awaiting me. If I am fortunate enough to find that my office assistant has been able to dispose of the rest of my morning applicants I am free to devote the full balance of this period until 9.30 to my class, and there is nothing in our whole curriculum of studies which proves of greater interest than these morning Bible study classes. The brief five-minute interval before turning to my large class of between fifty and sixty young men in bookkeeping, which begins at 9.35, is devoted to pressing office duties. In order that I may be conveniently consulted or called to the office, this class is also held in the same hallway, even although callers are obliged to pass through it in reaching my office. The hour with this class is always strenuous, frequently interrupted by callers, who are invariably passed into the office with a word of apology and explanation that I will be able to see them at the close of the lesson.

Teachers have been requested not to refer cases for special discipline to the office before 10.30, and so at the close of my bookkeeping class I find my office occupied not only with patrons from without, waiting to interview me, but also with indoor *patients*, requiring my special attention. As the former have the first claim on my attention, the latter are usually granted a temporary reprieve until some fixed hour in the afternoon, when they are enjoined to reappear before the "tribunal of justice."

If they are from the preparatory department and it is not their first offense, the treatment is usually of the "heroic" type. Among the clients awaiting me are applicants from Macedonia, or perchance from Greece or Rhodes, or a father who has brought his son from one of the interior cities of Asia Minor. But I notice also a Turkish official to whom I give my first attention and find he is a messenger from the governor general of the province, requesting me to come to the palace at a certain hour in the afternoon in reference to some question regarding our property or privileges.

It is more usual to find the messenger is from the prefect of the city, who wishes to consult me regarding the extensive schemes of street improvement in this quarter, in which we have been mutually interested during the past two years. In the midst of these interests the *cavass* brings in the morning mail, and I excuse myself from other waiting clients while I sort out the office letters and those for teachers, returning the letters for students to the *cavass*, who places them in the post-office boxes in the lower hallway.

If I succeed in getting my callers disposed of before twelve, I am reminded by a memorandum on my desk that I have been requested by certain teachers to visit their classes at this hour, the first day I can. Again this morning only a few minutes remain, so I will use them to run through the morning letters. The variety of languages used in these letters necessitates the aid of my polyglot office assistant. Those requiring answer are set aside for the first opportunity which the afternoon will afford for this purpose, and it frequently happens that an hour or two after dinner in the evening is the only time available for dictating replies in English to the assistant, who translates and transcribes them during office hours the following day.



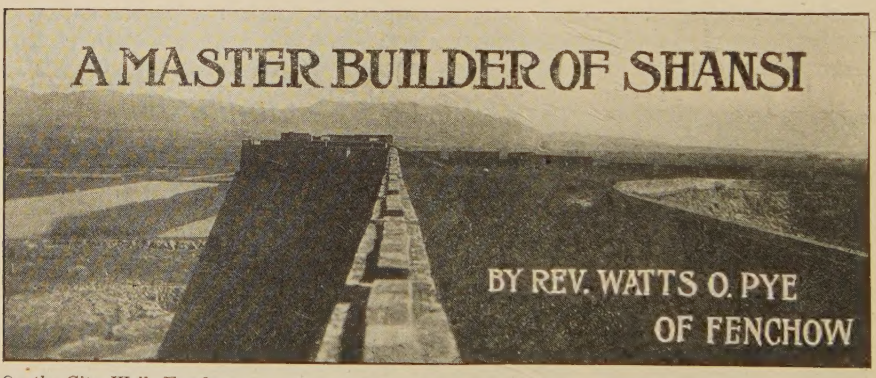
THE ASSEMBLY HALL

Seats 600 persons, as used on special occasions

For some years past the college has set and signaled local standard time for the city and railway lines. As the sun is now approaching the meridian the next five minutes are devoted to that. Hurrying home for lunch, I often find awaiting me the mother of some poor boy, who has resorted to this means of waylaying me and pleading her case for a reduction. But as a rule I am obliged to turn a deaf ear to all such appeals, even though I may be convinced of the worthiness of the applicant, for the simple reason that the college has no funds from which it can aid such cases.

Lunch over, I find I have just time to get to the office to keep some one o'clock appointments with teachers or others, for which no time could be found during the morning. At 1.30 I have my class in history of philosophy or in political economy and by 2.30 I am ready to set out for the governor's palace or the prefect's office in accordance with my morning appointment. Banking and printing office errands are attended to as I pass through the bazaars *en route* for the palace. I am usually back at headquarters by four o'clock or shortly after, and just in time for afternoon tea.

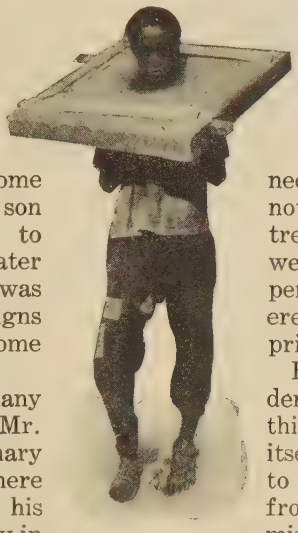
Following this I always hope to get a good "knock up" at tennis with my associates when there are no station meetings, or meetings of the trustees of the Collegiate Institute for girls arranged for 4.30. Our faculty meetings and the meetings of our committee *ad interim* are usually held at the college in the evening at eight o'clock. Board of managers' meetings and sometimes also general staff meetings are reserved for Saturday mornings, when we have no regular classes. If the evening happens to be free from meetings or office cares, my duties for the day so far as the college is concerned close with presiding at the evening meal and conducting evening prayers immediately after dinner in the college dining hall. I share this last duty with two other American members of the staff, and so it is only every third week that my turn comes for this last regular item on our daily program.



On the City Wall, Fenchow

DURING the week I landed in Fenchow, in 1907, a man was brought to the hospital in a critical condition. He was Mr. Wang Yin Ting, of the town of P'ei Hwei Chen, forty miles (Chinese) east of the city. One of the head men of his town, he was widely known and respected. Aside from his duties as a public official he is a contractor on a large scale, building temples and filling contracts for the repairing of city walls. Being a man of some means, he had constantly to suffer blackmail from his poor neighbors and relatives. Finally, to take revenge upon them, after the Chinese custom, he went to the home of one of his persecutors and attempted to kill himself upon the doorstep, in order that his spirit might forever haunt them. Fortu-

nately, however, he was found before the razor-cut across his throat had fatal effect. There were no Christians in his town, but among the crowd which quickly gathered about the would-be suicide was one who said he had heard that over in Fenchow there was a foreign doctor who could cure serious cases. This was how it happened that Dr. Atwood came to sew up his throat. The patient gradually recovered, and during the two months in the hospital had the chance of hearing the daily preaching of the gospel and of getting from the helpers a good knowledge of Christianity. Even after his case was dismissed he stayed to study, and shortly after his return home he was back again with his son and five neighbors' boys to place them in the Atwater Memorial School. This was but the first of several signs that a new influence had come over his spirit.



CHINESE CRIMINAL

The story of his wrong-doing is pasted on his wooden collar

A year later, after many weeks of faithful study, Mr. Wang came to the missionary in charge and asked if there would be any objection to his beginning to preach publicly in his own town. Consent was only too gladly given, and at his own expense he immediately fitted up one of his buildings as a chapel, with opium refuge in connection. Every other day, when the city market was opened, he was out among the crowds which gathered, preaching his new message. His position as the leading man of the town gave prominence to his activities and likewise gave the church founded in his home a high standing from the beginning. Some sixty men passed through the opium refuge the first winter. This last year he has added a school of some twenty boys to his plant; so closely does education follow religion on the mission field.

Through all this man's work there runs the note of gratitude to the church which was the means of sparing his life, and the sweetness of spirit and unselfishness of his daily life are a frequent cause of comment. One of the recent evidences of this spirit was his treatment of a low-down gambler of the streets, who as a punishment had been so beaten by the magistrate that the jellied flesh of his limbs had begun to fall off. Hearing that he was being left uncared for Mr. Wang went himself to see him, an unusual behavior for a man of his standing in China. The result was that he dispatched a messenger to Fenchow to see whether the doctor or assistant could not for this time break the rule, made necessary from overwork, of not leaving the compound to treat patients. Three trips were made at Mr. Wang's expense, and the patient recovered, much to every one's surprise.

But the most striking evidence of the genuineness of this man's Christian life showed itself this fall. With no model to copy, with no suggestion from without, he came to the missionary and expressed his wish to give the church building, opium refuge, school, and adjoining courtyard to the church in that town, so that they might count no more as his property, but as that of the church. At the annual meeting of the Fenchow church this fall the gift was publicly presented. This Chinese builder of temples and walls has thus broadly and devotedly laid foundations for the Christian church in his own town. His is the first so large gift from native sources to our Shansi church, and is an example sure to be followed by others in days to come. Mr. Wang is but one of many who while being helped in the healing of the body have learned that life consists not in being ministered unto, but in ministering.

THE TESTED, THE TIMID, AND THE THOUGHTFUL

PROVED BY FIRE

By GEORGE SHERWOOD EDDY, of Battalagundu, South India

The following report-letter from Mr. Eddy to a group of contributors under the Station Plan is of so unusual character and interest in its terse description of ten representative Hindu converts to Christianity and so suggestive of the material that is being built into the Church of Christ in India as to warrant its republication here, that it may have wider reading. —The Editor.

I SEND you a snapshot of a group of Christians from one of our village churches. It is of unique interest. These converts come from six different castes, and all have been persecuted save the last man on the right, who is an inquirer from the thief caste.

Let us begin with our catechist, who stands near the center wearing a turban. His name is Davavaran and, as his name implies, he has been veritably a "Gift of God" to us. He was trained in our boarding school and I lived with him a year out in the tents with the theological band. He is pure gold. He manages to keep smiling in the face of persecution. His church and school were burned over his head, yet he goes steadily on winning boys for Christ in his school every year in the very teeth of Hindu persecutions, and sends them up to be educated at our high school.

On the left of the group stand a father and two sons from a rare caste, high in the scale of Hinduism. They are the only three converts I know from this caste among 22,000 Christians in the Madura Mission. They have been persecuted, but are standing firm. The father was the *pujari* or priest of the Hindu temple, but he has now given his life to Christ. He is struggling to send his two boys through our mission high school. One of them has gained a scholarship, and both will be useful mission workers as an entering wedge into this high caste which must be won for Christ.

The next two boys come from the lowest of the low. The long-haired boy, Stephen, was beaten by his father and driven from home when he was baptized. He is of limited ability and hopes to be an honest carpenter, though his people before him were outcast pariahs, living from hand to mouth,

with no meat to eat but carrion. The next boy, Devadasen, is also of humble origin. He was the first fruits from our boarding school when I entered the station. I shall never forget the night he stood up in church, packed with his heathen relatives, to confess Christ. He is now in our high school preparing to be a mission worker, and last year he won the first prize in the Bible examination for All-India. Such men are the hope of their people.

The next man is Kyambu, standing a little behind. His family were the hereditary priests of the devil temple in their village. I remember when the pastor and I stood dripping in our shirt sleeves, after a hurried and hot ride on our bicycles, to baptize the old father and the entire family at the father's bed. Then persecution broke out. The Hindus said: "Our god has killed your father because he became a Christian; you cannot draw water from the village well; you cannot grind your grain at the village mill; we will never enter your door in the hour of sickness or death; and your children can never marry with ours, for you are dead to us and we to you." He went to sleep at night a prosperous farmer; when he awoke in the morning his entire crop of onions and other things had been taken up by the roots and transplanted in a Hindu's field a mile away, while the whole village was ready to swear that he never had any crop in his field. But Kyambu has stood firm, and persecution has turned into toleration and will in time become friendship. He will yet win his people for Christ.

Back in the doorway is the face of a woman who is a secret disciple in the village. She is counted nominally a Hindu, yet she clings to Christ as her Saviour and gives large gifts to the church. It was her gift which enabled us to erect the church in the door of which she is standing. She is typical of thousands of women who are believers in Christ, but who shrink from baptism because it would mean the loss of husband and home, of relatives and children whom they still hope to win for Christ if they remain at home.

On the right of the teacher stands Joshua Perumal, a new convert from the wealthy Chetty caste, the native bankers and lenders of India. He is one of four men out of his caste who have recently come to Christ in the face of persecution. They are the only converts from this caste among our 22,000 Christians. The first one was beaten till he fell down in a fit, and lay unconscious for hours in peril of his life. Three of his cousins have also come out, one by one, for Christ and joined the church in the village.

The last man on the right is an inquirer from the thief caste. These people are very proud of their caste, and it ranks as one of the high castes of India. We have only one or two converts from this difficult community. This man has promised me that he will become a Christian in the face of persecution. Even from this thief caste we shall win converts, and with such men as our teacher, Davavaran, located in the heart of these villages, we have high hopes of success.

Pray for this struggling, little church and the *sixty other larger churches* which are scattered through our station. Remember these women who are secret believers. And pray for these inquirers trembling on the brink of decision, that they may take counsel of their faith and not of their fears.

MOTHER SORABJI

THE seclusion of women in India has kept most of the daughters of that land from being widely influential or notable. One of the few exceptions became so well known that letters from other countries addressed simply to Mrs. Sorabji, India, reached her without trouble. Mrs. L. S. Gates,

of Sholapur, in the *Dnyanodaya* of November 10, 1910, writes appreciatively of the beauty and influence of the life of this woman, everywhere called "Mother Sorabji" by her many friends among the English, Parsis, Hindus, Jews, and Mohammedans.

Franscina Sorabji was born at Ahmednagar in 1833. Her girlhood, spent in the region of the Neilgherry Hills, developed a keen appreciation of natural beauty, a trait which remained one of her charms; her garden was always her delight. At the age of twenty, after unusual educational advantages, secured by the help of an English friend, and which revealed a marked intelligence and responsiveness, she was married to one of the first Christian converts from Zoroastrianism, and at once had to undergo the persecution of her husband's people. With him she bravely bore the taunts and the long struggle in which family, friends, and fortune slipped away.

In the service of the Church Missionary Society they were sent first to Nasik, where they helped in founding a Christian village and where Mrs. Sorabji began her characteristic life work by mothering the lads in the industrial school. At the same time she was caring for her own growing family, seven brilliant daughters and one son; with untiring love and marked ingenuity she superintended their education, and even invented a kindergarten system of her own.

Upon their removal to the larger field of Poona, in 1876, she began to carry out plans that had been long forming in her mind, by starting what later became the Victoria High School. Only seven pupils could be gathered at first, but these represented four races and foreshadowed the wide influence she was to have among different peoples.

Upon her visit to England, in 1886, Mrs. Sorabji interested many English ladies in her plans and secured substantial funds for her school; in the course of time there came to be several primary schools as feeders for the high, one for each race or religion, Hindu, Mohammedan, Parsi. In these schools have been taught pupils to the number of thousands, upon whom this extraordinary woman poured the wealth of her eager and affectionate nature. She was at once the most forward of educationalists, the keenest among Indian reformers, and the most earnest of Christian missionaries.

In her drives she would frequently stop her carriage to speak to some Parsi student or Brahman woman; and her words were not simply conventional greetings, but particular inquiries (for she seemed to know the whole family history of her friends and to keep them in her heart), followed by some loving word concerning the welfare of the soul. So genuine and sympathetic were these words that no offense was taken; the "Good-by, Mother," which closed the interview showed that tender feeling had been stirred. The loss of this loving mother-heart lays a heavy sorrow upon all who came within reach of her influence. Who will arise to take her place in that land where sympathy is sorely needed?

A GREAT DAY IN ADANA

By Secretary CORNELIUS H. PATTON, D.D.

I WAS sitting at dinner with Mr. and Mrs. Chambers when a church bell rang out so loud and clear and with such a joyful sound that we instinctively stopped and listened. It seemed to combine in its notes all the joy of Christmas and of Easter. Evidently the man who rang the bell was having one of the happiest experiences of his life. You should have seen the light

come into the face of Mr. Chambers. "The first time," he said, "that bell has rung since the massacres a year and eight months ago!" We finished our meal hurriedly, and in a few minutes Pastor Astchdjian came in to conduct us to the service. Imagine my pleasure at being present on this Sunday. It was by the greatest good fortune, as I had given up all hope of visiting Tarsus or Adana on account of the quarantine regulations against cholera. But the day before my leaving Constantinople, the steamers began stopping at Mersine, and so I slipped in. I could not have hit upon a better time. Ever since the massacres our people, having lost their church by fire, had been worshiping with the Gregorians. The hospitality of the ancient Armenian church, which is steadily adopting our ideals and ways, had been greatly appreciated, and this experience, following the terrible sufferings in which both churches shared, has drawn the people together in a manner most promising for the future.

THE EVANGELICAL CHURCH AT ADANA AFTER THE MASSACRE

But it did seem good to the Evangelicals to be back in their own edifice, rebuilt on the old site and using the uninjured walls. The building stands out finely in the midst of the surrounding ruins, and is one of the best structures in the city. We picked our way over fallen walls and paths strewed with brick and mortar and entered the church by means of a wide, temporary stairway, more like a ladder. The women certainly had a time "climbing up Zion's hill." Under the circumstances, there being no stairs, no fires, no heating apparatus, not all the windows in, and the weather unusually cold, I did not expect much of a congregation; but I did not know Adana. The church was literally packed from wall to wall, and all sitting on the floor. I had to walk over small boys and girls to reach the platform. What a sight! In front the orphans, their bright little faces showing no remembrance of the fearful scenes they had witnessed when their parents were stabbed or shot. In the right-hand corner the seminary girls, with the Misses Webb, Miss Peck, and the other teachers against the wall. The men of the church, outnumbering the women, on one side of the floor space; the women on the other; some sad faces there. In the gallery a miscellaneous throng I could not make out, and every inch of standing room occupied, about the windows, doors, and stairs. I calculated there were about five hundred present. An usher was talking to the people, making them move forward and sit closer; great shifting of position and good-natured jostling; everybody happy. But I could scarcely keep back the tears as I pictured the scenes of a year and eight months ago. How could these people smile? How could they have courage to rebuild their church? It was a wonderful demonstration of the reality and vitality of our Christian religion.

Do you know, we in prosperous, abounding America need the witness of this suffering people? They have taught us that Christ is still in the world comforting, strengthening, and saving the people. I told them this;

I poured out my heart to them and said we needed them, their faith and patience, and their undying hope; that we were in danger of losing the reality of our religion through our comfort and ease. I felt that we and they were bound together that day by a glorious reciprocity, and I want to say to all friends of the American Board that we must make more of this spiritual bond with the native Christians in every land where we are at work. We pray for our missions and claim their work as our own; let us take in as well these Christian brothers and sisters in the native churches.

They generously gave me most of the time, but the pastor spoke, also Mr. Chambers. We sang the Doxology, read Isaiah 35, prayed together, sang "Jesus Shall Reign," and left the church with smiling faces. They took up a collection for *Home Missions* amounting to £T.8, about $35, surely a good sum in a city where wages are about seventeen cents a day and the working day is fifteen hours long.

But I must speak of that wonderful farewell morning service in the big Gregorian church. That indeed was an event. Crowds? It was a sight never to be forgotten. Look at the combination: Gregorians and Protestant congregations united for a loving farewell; a new bishop to be introduced to his people; a visitor from America to be heard; and last but not least fifteen babies to be baptized. It took from eight o'clock in the morning to twelve. It is simply impossible for me to picture that scene, but it will live in my memory to my dying day. The bishop and the priests were cordiality itself, and the whole affair took on the nature of a love feast, the more so as it centered around their mass, which they are beginning to interpret as our communion. We all said, "The two churches separate for worship, but they will remain one in spirit." I could write pages on the movement of the Gregorian church toward evangelical ideals; it is one of the mightiest movements in the world today. But let this service in blood-stained Adana suffice. It is significant of what is happening all over Turkey. The great day in Adana was to me typical of the coming greater day in all Turkey.

WHERE MISSIONARY AND MOSLEM AGREE

By Rev. CHARLES K. TRACY, of Smyrna, Turkey

"Al hammed Ullah (Praise God), I am a Mussulman!" was the exclamation of my guide as we descended to the Lycos Valley from the terrace of the ruined Hieropolis and took the path toward Laodicea. All the hot afternoon this villager had kept his Ramazan fast, though he might have claimed exemption as a traveler, through a kind provision in his sacred code; no water, no food through the long tramp, nor even a whiff of his tobacco during the three hours of my ramble among the ponderous remains of the Roman Saratoga. At length we reached the last farm hut on the slopes and the sun went behind the lofty Baba Mountain. Here we waited for a little till sunset should be an astronomical fact; then the guide asked at the farm for a drink of water, after which he drew from his broad belt his dinner of bread and cheese, and walked on, eating. There followed a long silence while he smoked his cigarette, and the dusk deepened; but as the full moon appeared we began to reflect aloud.

"Allah is very good," was his response to my remark that God gives sunshine, twilight, and moonlight in such order as is best for all his children; for those who sleep and for those who are late home. "Allah gives

what is best," he continued, "but men are not grateful. Allah sends light and darkness, rain and drought, when each is best; but men do everything out of time and out of place. They do not keep the fast in the blessed month of Ramazan, but eat and get drunken and neglect their prayers."

I remarked that of three Mohammedan drivers who had served me during my journey two seemed very ready to eat and smoke during the day. "Don't mind those men," he rejoined; "most men are getting careless. Many have lost their faith and are nothing; but some of us are keeping the faith as of old."

I asked if a man could be a good Mussulman and live by his prayers if he was yet selfish, immoral, or cruel, and added that we Christians have been weakened because so many pretend to obey Christ, when in fact they obey their own inclinations; so "the Faithful" despise us.

"That is the way with us Mussulmans," came the quick answer; "every one should be righteous and love his neighbor, but our people commit many crimes and their prayers are not heard. Therefore we suffer humiliation before the nations, and they who were our subjects try to take Crete away from us; and on every side we are perplexed."

I told him that Christians recognize their obligation to follow the laws of "Issah" (Jesus); and these are all summed up in love to God and love to man. If Christians were all true, there would be no hatred between the followers of the Prophet and those of the Christ. This puzzled him a while, but he took refuge in his preamble, "Al hammed Ullah, I am a Mussulman."

LIBERTY OF WORSHIP IN SPAIN

By Rev. WILLIAM H. GULICK

IN July we organized a public meeting in the interests of a petition, to be presented to congress in December, asking for a confirmation of the principle of liberty of worship in lieu of the "toleration" which is now all that is ceded in the constitution to dissenters from the Roman Catholic religion. This series of meetings was organized by the Evangelicals, chiefly those resident in Madrid, and has been warmly greeted by many of the evangelical centers of the work in different parts of Spain. In our mission the most notable meetings were held in Santander, Logroño, and Zaragoza, in all of which places the speakers, who were chiefly Protestants, were received with great cordiality, and in some places with marked enthusiasm.

The meeting in Logroño was held in the largest theater of the city, which is capable of holding some three thousand people and was filled to overflowing. Conspicuous in the audience was a considerable number of the best known ladies of the city. All the speakers but one were of the younger evangelical element, among the most prominent of whom were two sons of the American Board's pastor in Zaragoza. For intelligent interest in the debate, manifest appreciation of the importance of the subject in hand, and warmth of enthusiasm, this meeting in Logroño was counted by our young campaigners as one of the most successful of the series.

A month later an important meeting on the same subject was held in Zaragoza. The majority of the city government of today is in frank sympathy with the liberal tendencies of the present national government and in equal accord with the evangelical leaders who seek for a constitutional guarantee of the liberty of worship.

In the city is a noted public hall, built some two centuries ago for the holding of public meetings of a popular

kind. Some members of the city government, learning that we were seeking for a public hall for a meeting in favor of the liberty of worship, approached our pastor, Señor Araujo, with the assurance that if he would ask the city government for the use of the hall, known in history as "La Lonja," the use of it would be given free of charge. The meeting was organized for the latter part of July and came off with brilliant success, fully two thousand people standing through more than two hours to listen to speeches in favor of making liberty of worship a part of the fundamental law of the land. The order was perfect and the attention at times intense; bursts of applause were earnest and impassioned. It is believed that in the history of Spain this is the only instance where a notable public edifice of great historical interest and importance has been granted for the purposes of a public meeting frankly presenting the evangelical cause and demanding equal rights for Protestant Spaniards in the liberties and privileges enjoyed by other loyal Spanish citizens.

The most prominent speaker at this meeting was one of the sons of our pastor in Zaragoza. Since then this pastor has been invited by one of the most influential political dailies of the city to contribute to its columns, with a promise to publish anything that he may see fit to present them. They have just completed a series of three articles from his pen on the subject, "The Liberty of Worship" (*Libertad de Cultos*). These articles are considered about the best statement of the subject that has yet been given to the public, and a fund will presently be raised for printing them in pamphlet form for the widest possible distribution.

After the great meeting in "La Lonja," the same speakers addressed an enthusiastic congregation that filled our chapel to the utmost. While the meeting in the public hall was addressed exclusively by Spanish speakers, I had the pleasure of presiding at the meeting in our own chapel and of making the last of the three discourses.

During this season the same young orators, under the auspices of the various evangelical pastors of Barcelona, made a campaign of an entire week in that city, holding from two to three or four meetings almost every day of the week in different sections. The last of this series was held in one of the most noted theaters of the city, and it was crowded.

It is apparent to the most superficial observer that the presence of the evangelical element in Spain is at this moment, and under the peculiar governmental conditions of the day, being acknowledged as never before in the history of the country as a distinct factor in the body politic, whose organization and rights demand recognition alongside of all other institutions that are so recognized and protected by the laws of the land.

In this connection it is also to be noted that never before has the evangelical element in the land been referred to in the influential public press so frankly, freely, and frequently as during the last few months in connection with the vital questions of Church and State now occupying the attention of government and people.

We must again remind our good friends who for years have so generously sustained these institutions that their influence is by no means to be reckoned as limited to the number of edifices or even of the souls that go to make up the evangelical community. They must realize that this small but living force has worked out through varied agencies until during the last generation it has revolutionized public thought of the Protestants.

We may perhaps be pardoned in view of this fact, and of the present hopeful conditions of the religious question in Spain, for expostulating with these good and generous friends against any thought of retrenchment or recession now in their work and plans for Spain. This, of all the moments in our history, is the one in which would be justified the most vigorous effort and the largest outlay of men and means.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR DECEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from Funds	Totals
1909	$31,191.18	$7,241.50	$1,868.14	$840.87	$2,000.00	$1,020.40	$44,162.09
1910	56,578.93	5,219.86	3,849.94	1,531.16		1,043.12	68,223.01
Gain	$25,387.75		$1,981.80	$690.29		$22.72	$24,060.92
Loss		$2,021.64			$2,000.00		

FOR FOUR MONTHS TO DECEMBER 31

1909	$71,758.00	$18.347.73	$3.755.29	$100,637.21	$8,000.00	$6,014.02	$208,512.25
1910	106,792.64	23,639.28	7,321.28	98,388.08	4,500.00	6,381.65	247,022.93
Gain	$35,034.64	$5,291.55	$3,565.99			$367.63	$38,510.68
Loss				$2,249.13	$3,500.00		

CHURCH GIFTS SHOW INCREASE

The financial statement printed in the last issue of the *Herald* bore the heading, "Individual Gifts Show Increase." This month it is the item "From Churches" that shows the most increase, $25,387.75. It is a remarkable record and full of cheer. Unmistakably it registers the benefit of the Apportionment Plan. Just how much of actual gain it marks is yet to be determined. The question rises, to what extent this increase is due rather to a new promptness in remittances by church treasurers than to larger gifts of the churches. Special effort to remit all church gifts by the close of 1910 was certainly a factor in the large receipts of December; if it was the only or the main factor, there may be a falling off in January from last year's record. We are persuaded better things, and that the main reason for the marked advance was the growing adoption of the Apportionment Plan whereby many churches increased substantially their missionary gifts. If the returns for January also shall show a corresponding gain it will go far to substantiate this opinion that the Apportionment Plan is already sufficiently established to accomplish the work for which it was designed. Such results will give fresh courage to the new Apportionment Commission, and will amply repay those churches, conferences, pastors, officers, and campaigners who have labored persistently to promote the plan.

Another item of cheer in the month's report, not to be overlooked, is the gain in gifts from Sunday schools and young people's societies. While the amount, $1,981.80, is not remarkably large in itself, it is yet a gain of more than one hundred per cent in the gifts from those sources, and continues the advance in this class of gifts made during the earlier months of the year.

A study of the figures for the first four months of the fiscal year is also most gratifying; as will be seen, the increase over the corresponding months of last year in gifts from the living,

toward the regular appropriations, is over $4,300, a statement which may well give fresh inspiration and determination to all churches as well as to those in the Board's offices who are busied with securing funds for this work.

"REMEMBER MY BONDS"

"It does a fellow good out here, when the things of America seem rather like a dream and the horizon is apt to shut in his world, to have one of the fellows remember him enough to ask to have his church's contribution go to him. It makes him feel that there is a cloud of witnesses watching him."

If you, gentle reader, happen to belong to a church which has a missionary on the foreign field, drop him a line this week and see that some one else does it next week, and so on. Or if you happen to have a college or seminary classmate tugging away in some mission station, cheer him up with a hearty message, with the flavor of the old days about it. And if you are the minister of a church tell your people about him.

THE CLOSE OF THE APPORTIONMENT YEAR

The year 1910 is the first real test for the proving of what is in "Apportionment." From the record of receipts to January 1, the plan looks good. The churches have made a great increase; the money has come pouring in these last few days, despite the fact that there must be thousands of dollars which through oversight have not yet been sent in by church treasurers; and all of this money is from the churches and not from individuals. Gifts from churches represent the quiet, systematic gathering of months preceding. They are harder to increase than any other class, but when they start they flow with great steadiness.

The papers tell us that $226,000,000 of dividends were dispersed on January 1. We hope you all got your share, and that now in January, February, and March, when there are no piled up granaries full of Apportionment Plan products, the "individual" gifts will proceed to assert themselves. Are there not individual friends whom the Lord hath prospered who want to have a work of their own on the field abroad? Let us give you a share in the Station Plan, or a part of a station all to yourself. There are missionary houses without a personal owner, five of them, to be built immediately. Here is a much needed advance which we have authorized our missionaries to make, and every item needs some friend in this country to say, "That shall be my investment."

THE YEAR-BOOK FOR 1910

The National Council passed a resolution that the Year-Book for 1910 should record the benevolent offerings in its columns as taken from the books of the treasurers of the benevolent societies. That is a very simple thing to vote, but when it comes to working it out it has more difficult points than "the fretful porcupine." When thus called upon to submit reports of what each church had given, the treasurers met and unearthed a number of problems on which the Apportionment Commisson would have to rule with uniformity before reports could be prepared. Then followed a conference with the Apportionment Commission, and after every aspect of the problem had been viewed, top, bottom, and sides, it was decided that "special" gifts should not be included as applicable on the Apportionment Plan, and that "individual" gifts should be counted only when the donor stated in his letter that it should be credited to a particular church.

It is clear that "special" gifts do not relieve the regular expenditures of the different societies. They help the allied work in general, but the American Board might send out a million dollars in "specials" and yet have nothing but debt to show. In the case of "individual" gifts it was clear that oftentimes the treasurer who receives one cannot tell what church the giver belongs to, or whether he belongs to any, if there

is no suggestion given in the letter. For instance, last August we received scores of gifts from the coast of Maine. Suppose a man sent in a gift from Kennebunk; it could not be credited to the church, for he was evidently a summer visitor. No other ruling was possible on the part of the Apportionment Commission; yet great dissatisfaction will be cropping out this next month, for in many states the State Committees of Apportionment had told their churches that "specials" and "individual" gifts would count. We urgently beg of our church treasurers, state committeemen, and pastors to look at this problem from the point of view of the Apportionment Commission. The individual church may suffer in its record in the Year-Book; there may be temporary inconvenience and uncertainty; but the future success of the Apportionment Plan demands that there be uniformity in the rulings. For instance, in some churches the claim might be made that an apportionment of a thousand dollars had been met, yet on analysis less than a hundred had passed through the treasury of the Board for the regular work. The entire credit was from certain individual gifts to a missionary work in which that person was especially interested, but which was not supported by the budget of the Board.

It has been further determined that a small report-slip shall be sent from each society to every church, stating just what offerings have been received during the year 1910. This will lead to much correspondence and difficult explanation, but it gives every church the chance to know why gifts have not been credited to the Apportionment Plan. Doesn't this situation call for very great patience and forbearance of judgment, and also for the heartiest co-operation of all of us with the commission? It is by no means the "easiest way," but it certainly is the *only way* to success.

Last of all we beg you to remember that this situation is not of the Board's making.

A YEAR OF PRAYER

[See Calendar of Prayer in the American Board Almanac for 1911]

February

EUROPEAN TURKEY (Macedonia and Albania) WITH BULGARIA

30 Missionaries
19 Churches, with 1,454 Members
109 Native Laborers. 870 Pupils in Schools

PROMPTINGS TO PRAYER

1. The 4,000,000 people of the rising kingdom of Bulgaria, seven-eighths of whom are mostly professing Christians, belonging to the Eastern Church; the other one-eighth classed as Turks.

2. The lack of spiritual life in the national church and schools. (See letter from W. C. Cooper, in *Missionary Herald* for December, 1910, page 573.)

3. The intellectual stir among the Bulgarians and the zeal for education.

4. The growing hunger on the part of some of the more thoughtful people, including educators, for such religious influences as are found in Protestant churches and schools; hence the particular need of these schools and of their better support.

5. That most critical part of the Turkish empire known as Macedonia, the most active of all the Turkish provinces. Here were the directing forces that brought about the new régime, and here are strong influences of its support today.

6. The Albanian province, aflame with discontent and demanding more liberty and self-government; the people are Moslem by name, but in general little attached to Islam, and clamoring for education; now suffering oppression as the Ottoman government seems bent on crushing out the national spirit. Recent sharp interference with the American missionaries appears to be happily ended. (See Editorial Note in this number.)

7. The Ericksons' return to Elbasan; the Kennedys' effort to maintain the Kortcha school and other work; the little company of Protestant Christians in Albania. The need of prayer here is immediate and unmeasured.

AFTER EDINBURGH

The Eighteenth Conference of Foreign Mission Boards in the United States and Canada, held last month, was almost an Edinburgh reunion. For it appeared that the majority of those in attendance had been also delegates to the World's Missionary Conference at the Scottish capital last summer. Moreover the comradeship, the broad vision, and the sounding challenge of a new missionary era which characterized the Edinburgh Conference were reflected in the meeting at the Presbyterian Rooms at New York, January 11-12.

The memory of the Edinburgh assembly was intensified also by the presence at New York of Mr. J. H. Oldham, the secretary of the World Conference, Rev. W. H. T. Gairdner, who wrote the popular account of it, and Dr. A. Boegner, director of the Paris Missionary Society, who was perhaps the foremost representative of Protestant foreign missions from Latin Europe at Edinburgh.

Yet the New York Conference was not a mere echo meeting of that at Edinburgh; its mood was not chiefly reminiscent; it marked rather a step ahead from Edinburgh, revealing a sense of present responsibilities, some of them new and growing out of the World Conference, that pointed to yet larger and heavier tasks ahead.

The men who came together in New York represented some forty missionary societies, with a total annual income of over ten million dollars, and with no less than fifteen hundred mission stations and more than four thousand missionaries scattered over the globe, whose immediate and pressing concerns compel an attention, alert for the present and the future rather than for reminiscences of events, howsoever rich and memorable.

While this annual conference must cover in general the same ground year after year, at each meeting some fields emerge into view because of special needs or timeliness of appeal. One such field this year was that of Latin America, presented by Drs. Carroll, Speer, and Ray, and with regard to which the conference voted heartily that it should be considered as a proper field for Christian missionary work.

Also the missionary situation in the Mohammedan world was well set forth in a clear report by Dr. Watson, and emphasized by the presence and testimony of two of the guests, Mr. Gairdner, whose missionary service in Egypt has brought him face to face with the problems of Islam, and Dr. Boegner, who as missionary leader of the small and hard-pressed body of Protestants in France has to carry the crushing burden of their missionary work in Africa, where new tides of Moslem aggression are running high.

The report of the Committee of Reference and Counsel, the chief committee of the conference, discussed a variety of practical problems of missionary administration, such as "Religious Teaching in the Philippines," "Preparation and Training of Missionary Candidates," and "Hostels for Students in Government Schools." On some of these subjects the conference took co-operative action.

By the adoption of a new constitution defining and guarding more clearly its own organization, this conference signalized its growth and establishment as an indispensable agency for promoting American foreign missions. Uplifting and memorable were the devotional hours, when the sense of comradeship became very keen and tender; likewise the session of the closing evening, when the Outlooks brought from the Edinburgh Conference and the report of plans of the Continuation Committee of that body made all present feel that a new era in the history of the modern missionary enterprise had already begun. The vision was full of promise.

FOREIGN DEPARTMENT

BY-PRODUCTS OF FOREIGN MISSIONS

Languages and Literature

By Secretary JAMES L. BARTON

MISSIONARIES cannot preach the gospel until they discover and master the language in which to preach. From the beginning of modern missions English has been of little or no use as a preaching tongue. Wherever the missionary settled down for work in the early days he found himself among a people who had no knowledge of the language he spoke and no particular desire to learn it. If he expected to influence them there was only one thing for him to do and that was to make their language his own.

This was no mean task, especially when the language itself had never been embodied in writing, as was the case with many languages of Africa and of the islands of the Pacific. It meant more than the creation of an alphabet; it demanded the making of grammars and lexicons, followed by the creation of a general literature.

The early struggles of the new missionaries were primarily with the languages of the countries to which they went. These strange, unwritten, Eastern tongues stretched like impassable barriers across the approach to the people, and it was only by persistent effort and superior intellectual application that the day was won.

How much the world owes to the philological achievements of the missionaries could hardly be recorded in a single volume, even of large proportions. They have made a far greater contribution to this subject than all other students of language combined.

Commissioner Sir H. H. Johnston, of British Central Africa, emphasizes the huge debt that philologists owe to the labors of missionaries in Africa. He reports that nearly two hundred African languages and dialects have been illustrated by grammars, dictionaries, vocabularies, and Bible translations; that many of these tongues were upon the point of extinction and some have since become extinct; and that we owe all the knowledge we have of them to the intervention of the missionaries.

When we turn to the Pacific Islands we find that our knowledge of the many languages spoken there is due almost, if not wholly, to the missionaries. As we go over the groups, the Sandwich Islands, Ponape, the Mortlocks, the Marshall and Gilbert Islands, as well as the more remote, the Fiji, the New Hebrides, and the Solomon Islands, we cannot but be impressed with the value of the missionaries' contribution to the world's knowledge by their discovery of the languages spoken by these peoples and the embodying of the same in an orderly literature. It seems but yesterday that Dr. Hiram Bingham was with us, who, together with Mrs. Bingham, gave to the Gilbert Islanders their own tongue, with a grammar and dictionary, embodying it in hymns, a New Testament, a Bible Dictionary, and other books.

Starting with William Carey in India, who is credited with translating the Bible in whole or in part into twenty-four Indian languages and dialects,

until the present time, the missionaries have been searching out the unknown tongues spoken by that great polyglot people, in order to put them into permanent form as the channel through which Christian truth may be conveyed.

In a word, wherever missionaries have gone they have been students of the vernacular before they were preachers of the gospel; and they have been architects of grammars, vocabularies, and lexicons and creators of a Christian literature in the form of Bible translations before they erected churches.

If missionaries had not done this work, who would have undertaken it? It could not have been expected that independent students of philology would have been content to bury themselves for a lifetime in the center of Africa or upon an island in the midst of the Pacific or in the interior of China, simply for the purpose of giving to the world a correct knowledge of the vernaculars spoken by the people in those different regions. The sacrifice demanded would have been too great for the promised reward. No one would expect that the merchants who touched but the fringes of the great Eastern countries would give much attention to the niceties of the language of the people with whom they traded. "Pidgin English" seems quite good enough for their uses, and in fact is one of the mercantile contributions to the philological museum of the world.

It is only the missionaries, as a class, who have had a motive strong and permanent enough to carry men and women of the highest intelligence and training into the uttermost parts of the earth and there hold them at the task of language study until it eventuated in an extensive and orderly literature.

Over four hundred effective and living versions of the Bible, translated for the most part by missionaries and native co-workers trained by them, are now in use. These have stood the test of scientific scrutiny and are the crowning proof of the thoroughness with which the chief languages of Africa and the East have been mastered by the missionaries.

It is not claimed that the missionaries have done extensive work in comparative philology. Their task has been to make themselves masters of one, two, or, as in the case of Dr. Elias Riggs, of Turkey, of several languages, not for the purpose of comparing one with another, but solely for the purpose of coming into the closest relations with those to whom the conquered language was a household tongue. Philologists of the West have made the accurate preliminary work of these pioneers the field for their own investigations and comparisons.

The literary work of the missionaries has introduced into all of these countries the modern art of printing and has built up extensive printing establishments in all the Eastern centers of population which are producing millions of pages annually of vernacular literature. This includes not only the Bible in whole or in part, but all kinds of educational books, besides translations and original productions, religious, scientific, and literary, for the general enlightenment of all classes.

This work has now made such progress that many presses which began under the direction of missionaries and were aided with funds from the missionary societies are now owned and conducted by native firms. Much of the publication work of the missionaries themselves in some countries, like Japan and India, is now done entirely by native companies.

But we have digressed from philological contributions to literary output, which is nevertheless a part of the same subject. It is through this extensive output that comparative philology is kept up to date and that the rapid changes taking place in so many of the Eastern languages are traced. This study is materially aided by the great number of vernacular periodicals published upon mission presses and forced to keep up with the modern

linguistic trend in order to command the attention of their clientele. Educated native scholars are now carrying on this work.

The missionaries are following closely, as are the native scholars, the linguistic changes that are taking place in languages spoken by peoples that are making rapid progress in general education, like the Bulgarian, the Armenian, and Turkish, some of the languages of India, the Chinese, and the Japanese. It is the business of the missionary to keep close watch of all literary changes in order that he may put his message into such form that it will command respectful hearing.

If it were possible to bring together in one place samples of all the grammars, dictionaries, hymn books, Bibles, schoolbooks, and works of general literature of every kind and from all parts of the world which have been written or translated during the last century by missionaries or under their supervision, it would make one of the most complete exhibits of the languages and dialects spoken by more than five-sixths of the people of the world that could be produced. On the other hand, if there could be collected all that has been done in this direction by others than missionaries, or by those working with them, we would find but a meager exhibit; showing conclusively how indebted we have been and yet are to the missionaries for their persistent, scholarly, and accurate endeavors along philological and literary lines. While the work in this respect has been unquestionably missionary, it has at the same time been highly scientific; and while it has contributed directly to the success of missionary work, it has added enormously to the philological knowledge of the world.

The results of this labor are now available for the church to employ in reaching the intellects as well as the hearts of the people of the East.

FIELD NOTES

Returning to His Field

(Western Turkey Field)

Rev. G. E. White, of Anatolia College, Marsovan, in expressing his pleasure at being back in Marsovan and busy at the familiar work once more, remarks the more prosperous condition of the community: schools are fully attended; hospital filled to its utmost; new library and gymnasium buildings, pictured in a recent *Missionary Herald*, are progressing; the spirit of enterprise and independence is growing among the people in the new times; good crops have made bread cheap and work abundant. The horizon so stormy in Macedonia is not, however, altogether clear in Anatolia.

Dr. White's furlough in America gave him his last visit with his father, who passed from earth the very month his son returned to Turkey. Himself a missionary of the Board from 1856–63, Rev. G. H. White withdrew because of broken health, and ever maintained his love for the missionary work and for the American Board, to which he gave generously of his sympathy and of his means. The son counts it a privilege to carry on in Turkey the work which was his father's first love in his youth.

From Madrid to Barcelona

(Spanish Field)

The transfer of the Board's station from Madrid to Barcelona last summer was a task of considerable magnitude, as Mr. Gulick indicates, especially as it fell upon just the time of the closing examinations of the academic year. The lease of the rented houses in Madrid then expired, and the work of sorting, packing, and shipping the goods had to be carried on while the official examinations in the Government Institute were in progress. And straightway at the other end of the line came the difficulties, turmoil, and fatigue

A SECTION OF BARCELONA

The houses of the transplanted school are hidden among the trees at the extreme right background of the picture

of receiving at Barcelona twenty carloads of household goods, carting them two miles from the railway station, and then unpacking and distributing them in the remodeled houses in the new establishment, where masons, carpenters, blacksmiths, electricians, and other laborers had not quite completed their work. For the safe and successful completion of this removal, whereby a family of fifty souls was transferred to different conditions in a strange city, Mr. Gulick praises the able and energetic women conducting the school, upon whom the burden fell, as he was then busy in supervising the workmen on the Memorial Hall at Madrid.

Mr. Gulick is much pleased with the new establishment, "four middle-sized houses in a continuous row, situated in one of the most attractive suburbs of the city and on ground so elevated that from the heights, within easy reach of the houses, the entire city of Barcelona lies below, bounded by the Mediterranean Sea extending to the eastern horizon."

The arrival of Miss Huntington, accompanied by Miss Wood and Miss Sweet, of the new faculty of the International Institute, Madrid, was welcomed early in September; later in the month came three other members of the staff. Both the institutions at Madrid and Barcelona were ready in time to commence the academic work of the new year.

An Overflowing Hospital

(*Western Turkey Field*)

The annual report of the Sivas hospital for 1909–10 reveals a busy year. Altogether about two thousand persons were seen in clinics, some a number of times. There are recorded 195 inpatients and 5,977 out-patients, and this notwithstanding the absence of Dr. Clark on furlough during the latter part of the year. The hospital is now in the care of a prominent Armenian physician, Dr. Karekin Sewney. The majority of the patients were Armenians and Turks, a small percentage being Greeks, Kurds, and Circassians. The clinics this year have been larger than ever before and the staff of workers has done excellent service. All of them are earnest Christians and influence the patients not only by their words, but by their lives and the loving service they render those who come to the hospital for care. Prayers are held with the patients night and morning, two or more of the schoolgirls coming in each morning to help with the singing. Singing services and Bible read-

ings are held on Sunday, and it is noticeable that the Moslem patients always seem willing to listen to the gospel reading and look forward to prayers. When, owing to great pressure of work, evening prayers have been omitted a few times during the year, they have always asked the reason for the change.

Miss Cole, the head nurse who forwards this report, voices the crying want of a hospital: "The greatest need at present is a separate building for clinics. You know the hospital was built for a missionary residence, and while it is a good-sized building for such purposes, it is crowded now. At present we are using the only available place in the building, the upper hall, as a waiting room for clinic patients. As all the rooms for the women open into this hall, and as all kinds of cases are brought in for the doctor to look at, you can well imagine how ill-suited it is to such a use. It is hard also to keep clinic patients from wandering into the wards and over other parts of the hospital."

The Ericksons Return to Elbasan

(European Turkey Field)

As a result of representations by the Department of State, Washington, to the Minister of Foreign Affairs, Constantinople, after consultation with Mr. Peet and the deliberations of the conference held during Secretary Patton's visit to Constantinople, Mr. Erickson's return to Elbasan has been authorized with the understanding that his route be carefully marked out, so that the Turkish authorities shall know exactly where he will be, day by day, on his journey. Mr. Erickson planned to return to Monastir to spend Christmas with his family there, and upon return from Geneva, where he was to go at New Year's to put his eldest son in school, to proceed from Trieste to Elbasan via Durazzo, after securing building materials for the new house.

The government has declared in re-

THE CHILDREN'S WARD OF SIVAS HOSPITAL

Taking an airing with their dolls

gard to both the Kennedys and the Ericksons that they entertain nothing against the character of either of these families and have no charges against them such as that they have committed disloyal acts. These assurances are valued and will help to tighten the Board's grip on the situation both in Kortcha and Elbasan.

Four Anniversaries in Japan

(Japan Field)

The November issue of the *Mission News* reports four anniversary gatherings in different parts of Japan. The annual meeting of the Kumi-ai churches had been held in Kobe, with ninety-nine delegates, lay and clerical, and fifty-four corresponding members. The burning question was the evangelization of Korea; next in interest was the subject of church union. It was voted to invite other denominations to confer with the Kumi-ai body as to organic union. Relations between the Kumi-ai churches and the mission are delightful; one missionary was among the delegates, others were invited to take part in the exercises. Kumi-ai Christians are increasingly ready to co-operate cordially with the mission.

The thirtieth anniversary of the Woman's Evangelical School at Kobe followed immediately the closing of this annual meeting and continued for six days. Twenty-seven graduates returned for the reunion, two coming from Korea. The days were filled with lectures and addresses from such eminent Christian leaders of Japan as Ebina, Kozaki, and Miyagawa, together with several of the missionaries. The school was begun by Miss Dudley in 1880, in a rented house, with six women in the class. The main school building was built in 1887, and replaced by the present building in 1908. It was found that of the living sixty-seven graduates, forty-five remain in some form of Christian work, many of them as pastors' wives.

Okayama Church celebrated its thirtieth anniversary October 6; at the same time came the opening of the new Sunday school building, erected chiefly by the women. This church stands first this year in the Kumi-ai body for its increase, having had over two hundred baptisms.

The twentieth anniversary of the beginning of Christian charitable work in Hanabatake, in the slums of Okayama, was marked, October 15 (somewhat ahead of time); with a dedication of the new building for a day nursery. This work has taken a new name, *Okayama Hakuai-kai*, which marks the widening of its effort, to serve not only the people of the neighborhood, but all who may need its aid. This settlement work has a marvelous record, beginning with the giving of picture papers to children even while they were throwing mud in the face of the *ketojin* (hairy foreigner). It has grown into the institution of today, with its evangelistic work, primary school, sewing school, free bath, dispensary, and home for the sick poor, and, the last addition, the day nursery. Starting with nothing, it now owns its present large plot of land, valued at over 7,000 yen ($3,500), and is free from debt.

A New House of Mercy

(Eastern Turkey Field)

Dr. Atkinson reports with joy the opening of the Annie Tracy Riggs Memorial Hospital at Mezereh, below Harpoot. The formal dedication was held Sunday, October 23; the following Friday was the opening day. At the dedication, which was a religious service, all of the churches were invited to send representatives as well as the various communities. The attendance was so great, 1,500 being present, that the service had to be held out of doors. It was estimated that fully two thousand visited the hospital. The exercises of the opening day were intended more especially for the officials; the Vali was present and unveiled the firman, handsomely framed and hung on the wall. The first month's record shows thirty patients received and fifteen operations. Dr. Atkinson wishes he could report that the hospi-

THE HOSPITAL ON OPENING DAY

On the steps are grouped government officials with Dr. Atkinson; the governor stands beside the American Consul, whose silk hat is conspicuous among the fezzes. On the upper piazza are Mrs. Atkinson and children, Miss Jackson, and the native nurses

tal was completed without any deficit, but in spite of best efforts there has been some falling behind in both the building fund and the equipment. Another strong effort will be necessary to free the hospital of all debt.

Wanted! A House

(Rhodesian Field)

Mr. King, now transferred from Mt. Silinda to Chikore, writes of the urgent need of another missionary house there. He pleads that the Rhodesian Branch has never been fairly equipped with homes for its missionaries. How can they work without — not proper houses to live in, but without any? The Kings are now living in an inadequate house, where many of their own goods as well as all of the Wilders' have to be stored. A new family for Chikore has been authorized, and is expected to arrive

in April, but "*where is the house?*" The industrial department has made 125,000 bricks and 115,000 tiles for the needed building. So the station feels it has done its part and must look to the supporters in America for the funds required for the building. Mr. King wonders if some one will not be moved to send the sum of $2,500 for this imperative need. He counsels the editor thus: "I could have pictured the dangers attended by lying in the open veldt, from mosquitoes, leopards, and lions; possibly from being turned violently out of bed some morning by a buffalo, for some are around here now. If you can make it pull more at the heartstrings by reciting a few of these incidents, do so."

By this time it is to be hoped the Rhodesian Mission has learned of the recent action of the Prudential Committee, which recognized the serious lack of dwellings there and authorized the building of two new missionary houses. Doubtless the mission will assign one of them to Chikore. This authorization was made by the Committee because it felt itself compelled by the exigencies of the case. It would welcome gratefully the generous gift above indicated; that should cover the cost of at least one of these houses and so relieve that strain on the Board's treasury.

Evangelizing the Sabi Valley

(Rhodesian Field)

The systematic and zealous effort of the Zulu evangelists and native young men in the schools at Chikore to conduct evangelizing campaigns among the heathen kraals, or villages, in the populous Sabi country to the westward, has been followed with interest by many friends in this country. They will appreciate and rejoice in the evangelists' account of two trips among these kraals, as reported by Mr. King, the missionary now in charge at Chikore. Of the first trip the record is, "We had 161 persons who chose the Lord." Three chiefs were visited. On the second trip the kraals of seven chiefs were visited; "forty-four persons chose the Lord." One of the chiefs, Gora, said to his visitors, "I have before this seen Mr. Wilder about getting a pastor to stay with us, but as he has gone I shall take the first next chance to see the new minister (missionary) myself."

Signs of Promise

(Eastern Turkey Field)

A letter from Miss Daniels, of Harpoot, speaks encouragingly of the religious situation there. The spiritual-mindedness of Badvelli Vartan, his

STUDENT AS HE ARRIVES AT EUPHRATES COLLEGE

evangelistic zeal and his interest in the religious life of Euphrates College are factors of great value. There are evidences of a general deepening of religious aspiration on the part of the evangelical Christians. A society has recently been formed with a new determination to evangelize Turkey. Beginning with a membership of twenty, the society at a meeting in Mezereh, on the plain below Harpoot, listened to addresses from Armenian preachers setting forth the timeliness of the project and expressing the society's desire to support an evangelist, to publish tracts, and to supply churches with pastors. While the purpose of this movement is inspiring, its effort to unite the forces developed by the American and German missionaries in the field is hardly auspicious, inasmuch as some jealousies have been aroused

by the presence and methods of the Germans in the region. It is hoped that an amicable solution may soon be found for a situation that is causing distress and that fails of the wisest division of territory and distribution of forces.

New Lines of Work at Hadjin

(Central Turkey Field)

Last year Mr. Gardner, on his way to Hadjin, reported from Adana to the *Missionary Herald* the formal opening of the Government Relief Industrial Commission, inspired by the new Vali. He now reports a branch at Hadjin of which he is both president and treasurer. A weaving plant is already in operation which has opened to many poor women a means of livelihood. Having also to be president of the Young Men's Christian Association and of the academy, besides directing the regular station work, Mr. Gardner finds a heavy demand upon his newly acquired Turkish speech and abundant pressure to improve therein.

He has started a new venture for Hadjin. In going among the villages he was struck with the need of leaders in place of those who fell in the massacres of 1909. He found plenty of fine boys capable of filling these vacancies. There was urgent need of doing for the boys something of what the Hadjin High School is doing for the girls from these villages as well as in the city. For the Hadjin High School for Boys only provides for day pupils. With a single gift of five pounds, the promise of a little more and something already in sight, Mr. Gardner has capitalized his faith and taken into the academy thirteen boys from these villages; he says he is as proud of them as a royal parent could be of his heir, and is getting an immense amount of satisfaction from their progress. He cheerfully hopes the time may come when the Board can help this work for boys, but declares he has started small and means to keep on in a small way till something larger can be attempted. The venture seems to be essential for the progress of the station.

LETTERS FROM THE MISSIONS

SHANSI MISSION

HIS FIRST CHINESE SERMON

Rev. A. W. Staub, of Taikuhsien, writes of a Sunday, important to him at least, when he preached his "first real sermon in Chinese." It came in connection with a country trip to inspect four day schools in a district about twenty miles from Taikuhsien. Many difficulties developed in the making of this trip, some laughable, others alarming, and all trying. At last the traveler reached his destination, tired and hungry, between eight and nine o'clock in the evening. Of what happened afterward, his own words may tell: —

"There I was welcomed by Chih Chen, the promising young teacher in charge. He hastily prepared some Chinese food, and I was glad to get to bed even though the school building where I slept was once an old family temple and my bed consisted of a board laid across two wooden horses. I was a little sore from riding and it was somewhat hard, but I managed to find the most comfortable spot by turning over again and again, and then succeeded in getting to sleep.

"On the following day I walked to another village where we have a school, and the next day being Sunday I walked to the place where I was to preach, about five miles away. There were some forty people present and the service went smoothly. I had a queer sensation as I stood up to talk in Chinese, although the strangeness of the language has about worn off. On the way back I stopped at a temple which was being dedicated. There were

crowds of people on hand, for the temples are always dedicated in connection with some theatrical performance, and this was said to be a good

A SHANSI ROAD

one. The temple was a 'Grandmother Temple,' where women come to petition for male offspring. I went in and saw the numerous little baby idols — all of them male, of course. They are made of flour and the silly mothers come in and pick off a piece of the idol and eat it, expecting to bear a male child as the result. On the mountain side not far away I was told that there is another temple where women pay a certain amount of money to pick out a stone from the water. If the stone happens to be round the next issue will be male; if flat or long it will be female; and if male children are born, as they certainly are in some cases, the mothers are expected to come back to the temple and burn incense."

THE GOOD GROUND

On last Thanksgiving night, from the outlying town of Shang Ta, Rev. Watts O. Pye, of Fenchow station, wrote to his colleague, Dr. Percy Watson, at Fenchow, as follows: —

"We ought to be thankful for this church and all it is doing, for the longer I am here the more I have been impressed with what has been done and with the influence of the church here. Shang Ta, I have discovered, is regarded by the surrounding towns as the place where every one belongs to the church. No one buys incense any longer and the town has had no theater for two years. It rebuilt a temple last spring, or what is called one, for the public affairs of the village, but left out the idols. So it has come to have the reputation that all its people belong to the church, though of course that is not the case. It is, however, the most nearly evangelized spot in our field.

"There are eleven women who have unbound their feet during the past year, and nine girls between the ages of twelve and fifteen. That in itself is not a small thing. The twenty-two pupils in the boys' school comprise all but three of the boys of school age in the village. In prayer meeting last night nearly all of them, even though small, could lead in prayer, and Mr. Feng says the twenty-two take part by prayer or otherwise in the meetings of the church. Some of them are too small to go home alone after dark, so one good old church member, because he doesn't know how to read himself and so thinks he cannot help much, makes it his duty to see the little chaps home each evening. When any one speaks about it he turns it off with the remark, 'It's *kung shih* (public work).'"

EASTERN TURKEY MISSION

GOOD NEWS FROM VAN

Dr. Raynolds, writing in the latter part of the year from Van, reports a new evangelistic effort then being undertaken in the city: —

"You will be glad to know that Badvelli Kavine Ablaghatian is now with us for an evangelistic campaign. He has held meetings in our church nearly every evening for three weeks, with very large audiences, one thousand and more while the weather was pleasant and the moonlight evenings continued, now somewhat less. A large part of the audiences were from the class which

has not been in the habit of attending our services and which knows very little about the way of salvation, and thus far the preaching has been of a general character, intended as educative, or seed sowing, rather than especially calculated for harvesting."

A FULLER REPORT

From a private letter of Mrs. Raynolds to friends in this country we are able to secure some interesting details of this religious awakening: —

"Some two years ago our church invited Pastor Kavine, an Armenian evangelist whom Dr. Raynolds and I have known ever since we came to Turkey, to spend a winter working in Van. He could not come at that time, but suddenly we heard in October that he had left Trebizond *en route* for Van. This is the very busiest time of the whole year, but as soon as Pastor Kavine reached here he began preaching services in the evening and the church was well filled.

"No very special interest was manifest until November 6, which was communion Sabbath. There are two societies of young men in Van, one the Young Men's Christian Association, which has about sixty members, and while nonsectarian is still identified with our Protestant work and largely made up of members of our Protestant families. The other, called Pareseragan, or Good Loving Society, is made up of young men who have been educated in our schools and some of whom are in our employ, and the leader is from a Protestant family; but the first article of their constitution is, 'We pledge ourselves never to unite with the Protestant church.' Their motto is, 'Temperance and Purity.' We have always done all we could to help this society and to keep it in touch with our work, but have felt that in some things its influence was not for the best.

First Gregorians; then Evangelicals

"On the morning of November 6 this society *en masse* went to communion at one of the Gregorian churches, where is a priest who, I think, is a member of their society, and who had been a constant attendant upon Pastor Kavine's preaching. The Spirit came upon that company of young men; they spent six or eight hours together in prayer, and when they separated many of them, five especially, were filled with the Spirit and asked to be allowed to speak in the evening meeting.

"Several of our Young Men's Christian Association members had for a week been meeting to pray for the Spirit, and that same Sunday evening He came with like power upon them. They spent until past midnight in prayer and confession; it was like the Day of Pentecost. Some of those young men from both societies neither ate nor slept for forty-eight hours, and when Dr. Ussher urged one of them, who is in his employ and whose hands were trembling, to go home and rest, he replied, 'For these two days I haven't known I had a body'; not long after he was seen out in a field praying with a young companion.

"The week following, the Spirit's work was very evident in both schools; the girls' school was one day compelled to suspend its regular work, as the girls were so constantly coming to the teachers for confession and conversation and prayer. One of the teachers from a Gregorian family, who we had hoped was a Christian, now made confession decidedly and happily. In the boys' school the same results were experienced.

Opposition Roused

"Now for the other side. The devil is intensely active, and one great hindrance he has put in our way is the large, restless, rowdy element which fills our evening services. Articles against the work and greatly misrepresenting it are being circulated and posted, as well as blasphemous caricatures. Last Saturday evening a crowd gathered outside the church, talking, laughing, hooting, and making all kinds of animal noises, until Dr. Raynolds

called the police, when they quickly fled.

"Pray for us much that this may be but the beginning; that our church and teachers may be reached and filled with the Spirit; and that these young converts may be kept. I feel that we need prayer more than anything else."

FOOCHOW MISSION

HOW THE LEAVEN WORKS

In a report-letter from the Ing-hok station Rev. E. H. Smith shows how simply, quietly, slowly but surely the Christianizing of China is progressing. We read from time to time of the great and significant events that mark the progress; here we get a view of the vital operations by which the epochal changes are produced: —

"Many of you are watching the stirring events taking place in China. The Chinese are one of the most democratic of peoples. The will of the people is the great determining factor; even the mandarins bow before public opinion. The common people are behind, directing and forcing on the present reforms in education, society, and religion. And how are *these common people* being reached? By the Christian church as by no other agency. Take, for example, our Ing-hok station here in Fukien Province, a district as large as Connecticut, a country district among most beautiful tropical mountains. Far up in these mountain retreats, days from the nearest city, are hundreds of viliages, some with five to ten thousand people each, some with a few hundred. We are the only foreigners here and ours the only mission work carried on in the whole district. How can we ever hope to evangelize and enlighten this great multitude of people? *Only by and through the native Christian church.*

The Light Bearers

"The boys and girls come from their school and college training, covering eight years, fitted to be efficient, true leaders of their people, but far above all else they have a spiritual vision of the deep, religious needs of their people. These young men are sent out with their wives into these country villages, where a little company of learners have been asking for a preacher for their people. The mission grants help for the preacher's salary until the little church is able to support him themselves. That little chapel becomes the center of the new life in all that region. Sunday he preaches twice. Soon a Christian Endeavor Society is organized and the learners learn to testify and tell forth what they learned, a most necessary part of their training, for they must be the light bearers to their own villagers. Many a Sunday after the two o'clock service have I seen the Christians pour out of a chapel door, each with this Testament and hymn book under his arm, and start for his long walk home to his mountain village five, ten, or fifteen miles away. And on Monday night a little company will gather to hear him tell what the new foreign religion is like. So he will take his Testament and hymn book and preach to a little company of hearers. In a short time others from his village will be going with him to the chapel on Sundays.

Withholding the Light

"The preacher will visit their village and hold an evening service or two, and soon the request comes from that village for a preacher to live and work among them, since they are now ready to prepare a chapel and parsonage. These young men can walk these long distances over mountain roads to church, but there are all the aged and the children and all those bound-footed women, and they want a preacher and his wife to come to them. Over and over again we must refuse to take up 'new work' for the lack of funds to help these little companies to support their preachers until they are able to do it themselves. It takes but fifty dollars a year to support a preacher and his family and keep one

more chapel open in a region as large as a New England county. This refusal to enter new doors is our hardest burden yet. For fifteen years the Board has been saying: '*The appropriations will be the same as last year; no new work can be undertaken this year.*'

The Spreading of the Light

"The preacher visits his people, walking day after day over mountain paths, preaching and selling Christian books and Gospels in scores of villages; his weekly and monthly magazines are loaned to the *literati* of the region; his books are borrowed and read; but more than all else, perhaps, he and his wife establish a Christian home and live their simple, consistent lives before the people. They minister to the sick, and erelong a medical practice grows up around each chapel. The wife soon receives a little class of neighboring women and teaches them to read. Soon, in heathen homes about, a new atmosphere begins to pervade the home life. Hymns and prayer take the place of the old heathen gossip too vile to be repeated. The lives of the little girl babies are spared now, and the growing feet are left as God made them and days and nights of agony are a thing of the past. The idols and the heathen worship are neglected and forgotten, and over the steaming bowls of rice three times a day a prayer of thanks goes up to the Giver of our daily bread.

"This is where *the new life in China* originates. From these humble homes and Christian chapels goes forth an influence that is transforming the life of the East. Is it not worth while to heed the calls that come from these great villages for Christian preachers and teachers? Is it not worth sacrificing that another church may be established to be the light of an entire district or a great mountain valley?"

ON THE MARKET ROAD

MARATHI MISSION

DEVELOPING THE NATIVE ARM

A personal letter from Rev. Henry Fairbank, of Ahmednagar, to Dr. W. W. Ranney, of Colorado Springs, notes one sign of progress in the Marathi Mission that deserves wider publication; it shows how steadily the responsibility for the Christianizing of India is being pressed upon the people of that land: —

"We have just finished our semi-annual meetings and also the annual meetings of the whole Christian com-

munity connected with our mission. This year for the first time we had some joint sessions, or meetings, in which a certain number of our Indian brethren came in on equal terms with us and took part in discussions on vital subjects and voted on them with the missionaries themselves. The mission selected a definite number of leading Indian Christians whom they would like to have come in, and certain bodies of the Christians selected others. The sessions were conducted for the most part in Marathi, and we were all gratified at their success. The brethren who came in had a practical knowledge in some matters which we lacked, while we understood some things that they did not. The most interesting discussions were about what is called 'The Jeur Committee,' and about the National Missionary Society. I think I have told you that one of the districts of our mission is called the Jeur District. A year ago it was given over to a committee of Indian brethren. They took charge of the schools and the repairs on the houses, and my wife had charge of the preachers and churches. They presented their report at the joint sessions through the chairman of the committee, Rev. Shahurao Modak, the pastor of the first church of Ahmednagar, and when he finished his report some one said, 'Well done,' and there was a little subdued clapping. They not only gave their report for the year, but they asked to be allowed to take the whole responsibility of the district, provided they were given all of the money allotted to the district and that came in voluntary contributions. This was given them for a period of three years, and the same committee was continued, with my wife and myself as advisers. They expect to get a good deal of money from their own people, and we hope they will. They certainly will do their best to get this money, and will feel that they have not done the work they should if they have not secured more from the people themselves. Increase in responsibility means increase in energy."

CENTRAL TURKEY MISSION

WHERE TURK AND CHRISTIAN CO-OPERATE

A letter from Rev. W. N. Chambers, of Adana, dated November 18, discusses a new educational life in that section of the Turkish empire: —

"The situation here in educational work is very interesting. The Vali has an efficient group of young men in the educational department. At the present moment compulsory education is the most prominent thought; children between the ages of seven and fourteen are to be in school, and delinquents are fined. The consequence is that the schools are more than full. The governor told me an amusing story the other day. His wife, looking from the window, saw a young man dragging a ten-year-old boy by the arm. The boy was pulling back, struggling and crying at the top of his voice. A woman, evidently the mother, was following with a slipper in her hand, and occasionally applying the slipper to the boy's back. The governor's wife became quite indignant at such treatment. On inquiry she found that the family were unwilling to pay the fine of a dollar a week, and so were forcing the boy to school. Compulsory education is sifting down into the minds of the people.

H. E. Ahmet Djemal Bey
Governor of Adana

Awakening the Villages

"Yesterday I had a good visit from a superintendent appointed for the villages. He was very free in his remarks as to village education. In the Mosque schools the pupils learn to read and write, and are taught some things that have to do with religion and religious rites. Even so the number of those who are able to read and write is very small. The lack of school accommo-

dation is a great handicap, as well as the lack of teachers. In one village he was exhorting the villagers to effort for the establishment of a proper school, citing Occidentals as examples, and how they gave very often large sums of money to be expended for the

THE BIG MOSQUE AT ADANA

public welfare. This was one secret of the great progress that had been made in the West, while the East had remained far behind. An old woman — the older women, of course veiled, may be present in such a company, more particularly in villages — then left the room. Later she returned, and handing him a package tied up in an old rag said, 'I want you to use this for the organization of a good school in this village.' He unwound the rag and found five Turkish liras and two medgidmshs ($23.63). I pointed out to him that the changes they were endeavoring to bring about meant a greater revolution in educational affairs than was the revolution in political affairs for which they had struggled and suffered so much. It must, for ultimate success, have a vigorous public opinion behind it. To develop that sentiment time is necessary. It cannot be done in a decade, or in two decades. I assured him that we would be glad to render any service possible to make that work successful. He told me of experiences under the old régime, detailing some of his trials and sufferings, and, repeating one of my sentences, 'Infinite patience, cold-blooded continuance in well-doing, with faithful service and trust in God, will bring success,' very seriously said, 'Please God we will find success.'

An Era of Good Feeling

"Since I wrote the above, the superintendent of public instruction has called and we have visited the girls' seminary together. Some of the classes were called up and tested in Turkish, English, French, reading by the blind, physics (he had taught physics in Constantinople), and other subjects. He very heartily expressed his appreciation, and thanked the ladies for what was being done, saying, 'You are doing our work so much better than we can.' He asked if there were any Moslems in the school. There is one little boy five years old. This boy was called up and patted on the head. As the superintendent rose to go he again thanked the ladies, saying, 'I will recommend your school and send you pupils from our people.'"

THE WIDE FIELD

INDIA

THE NEW INDIA

The awakening in the Farther East is not confined to China and Japan; India is also stirred. It is often said that there can be no national spirit in a land whose people are so divided by caste and racial barriers, and that India's ferment is altogether due to the discontent of the poor and the clamor of self-seeking agitators. It is nevertheless apparent to those who watch closely and sympathetically that there are other, worthier and more helpful influences at work to revolutionize India.

THE DRAWING CLASS, MANUAL TRAINING SCHOOL, PASUMALAI, SOUTH INDIA

Rev. F. E. Jeffery, American Board missionary at Pasumalai, in the Madura district, has set forth in a recent leaflet some of these influences which are unmistakably transforming Indian life. He declares that there are many signs of a new nationalism; Brahman orators ignoring caste now plead night and day for the rights of "our brothers in Australia or Canada," and South African associations are organized by Indians to help in establishing civil rights for "our brothers in the Transvaal."

The little, struggling school taught by an old man too feeble for other work, which has been characteristic of the educational life of India, is now giving place to national schools not maintained by government or by mission boards, but founded and supported by private individuals, and manned by teachers trained and qualified in accordance with modern ideas. And on the pages of the Indian press, as on the lips of Indian orators, nationalism is now the constant and inspiring theme. The idea of it is steadily gaining ground in the thought of the masses.

A new industrial and commercial life is felt in the land. The introduction of machinery, while it works some temporary and incidental hardships, is multiplying the resources of the country and the opportunities of livelihood for the people. The new hand looms are restoring a market to the Indian weavers who had been crowded out by competition with Western machinery, and joint stock companies are being organized on a large scale to develop this branch of India's industry. In the same way the introduction of better farm implements and the example of experimental farms in various parts of the empire have raised the value of farm acreage, in some cases 400 per cent; the whole system of farming seems likely to be made over. New machines and tools are being introduced for the development of the ancient Indian crafts, manufacturing companies are being formed, foundries built and mines exploited, and a banking system is beginning to appear. By means of these changes the Indian, instead of being a mere consumer of Western products, is becoming a manufacturer and even an exporter. Hindustan now outdoes all Asiatic countries in the purchase of textile machinery from the West.

HARVESTING RICE AT PASUMALAI

With this material advance the social life in India is likewise experiencing a great transformation. The Brahmans are coming to feel a concern for the condition of "the untouchables," as the outcaste people have been called by them. At a recent meeting in the city of Madras a Brahman chairman declared that he and his fellows were under obligations to the missionaries for showing them the degraded condition of the depressed classes; thereupon the meeting proceeded to organize a society to raise money for educational work among them along lines similar to those of the missionaries. Every convention in India now includes in its program addresses on such subjects as "Caste, Child Marriage, Temple Dancing Girls, Interdining, the Depressed Classes, etc."

And it is the same in the religious field as in the social; a new note has been struck, as in these words of a distinguished Hindu teacher: "The Indian has been accustomed to look upon his existence as a mere temporary and troublesome sojourn. He has called the world Maya (illusion), and his ideal has been to have as little to do with it as possible. Today a different philosophy is moving India's masses. It concerns itself with *here* and *now*, and relegates the hereafter to the background." There is an unpleasant suggestion of a commercialized religion in this utterance, yet something of that may be welcomed as an offset to India's dreamy mysticism.

Mr. Jeffery regards these changes in Indian life and thought as due in large degree to the influence in the land of the Christian missionaries, who have penetrated every department of human activity with their inspiring message. The liberated spirit of the East is one more triumph for the gospel of Jesus Christ.

THE PORTFOLIO

Ye Yuletide

The birth of Christ has a wonderful effect upon human progress and human thought. With his birth, "the dark night is ending and the dawn has begun." With his birth, the way, the *tao*, the truth, or the will of God is being thrown wide open for public travel. The British judges once held that this great religion formed a part of the unwritten law of England; Queen Victoria told a Hindu prince that the best gift her empire could give to his was the Holy Bible; and very recently Governor Weeks, together with the Hon. John W. Foster, has also reminded us that the foundation stone of their country is still the Christian faith. Ought we not to congratulate ourselves for the light and truth which this man, Jesus Christ, has given unto us? Ought we not to utilize the splendid opportunities now at our command to study this marvelous Christian civilization of America, to compare and to contrast it with our own Confucian civilization? Let us rejoice in his birth and be of good cheer. A Merry Christmas to all!

Editorial Note from The Chinese Students' Monthly, December, 1910.

Beckoning Partners

Out upon the great deep of heathen and other non-Christian humanity they [the foreign missionaries] have launched forth at the bidding of him who is Master of all. They have let down their nets for a draught, and have inclosed such multitudes that their nets are at the breaking point. They are beckoning to their partners in the other ship to come and help them.

When Simon beckoned to his partners on the Galilee Lake and they went out to help him with his large draught of fish, both boats alike were loaded full when they put back to shore. So, too, we may be sure it will be with the churches at home, just in the degree that their response is hearty and full

to the beckoning of their partners in the foreign mission group. Let the crying need for added workers and equipment on the foreign mission fields be met, and it will mean not only greater growth of Christianity there, but fuller fruitfulness of Christianity in the churches at home. It is a law of human life never failing in its operations. It holds as an economic principle. When the West with its harvest fields beckons to the East to come and help with laborers and funds, the result is increase of wealth not only for the West, but for the East as well. Both boats return full loaded to the land.

It is a principle which holds especially in the great work for which Christ has given his church its place and office in the world. Prompt and hearty response to beckoning for help in the foreign mission field had always been attended by new quickening and abounding in the churches at home. The Church of England began its foreign mission undertakings early in the eighteenth century. And before another generation the Wesleyan revival was sweeping over England, making it a new Christian land. Our own New England churches ceased from decline and division, got a fresh lease of spiritual life, and entered a new era of prosperity after undertaking the foreign mission enterprise and chartering the American Board.

And so it surely will be in this latest age, when a century of foreign mission work has resulted in open doors everywhere, a vast increase of missionary opportunity, and multiplied demand for equipment and support. These fishers of men out there in the other ship with breaking nets are beckoning for help. They are beckoning to their partners. They are beckoning to us in the churches here at home. As their partners, let us put out to them with our hands and nets. Let us not fail to do our share with them by offerings and prayers and otherwise as we may. And the outcome will not be otherwise than it was of old when Simon beckoned to his partners in the other ship. They came and filled both the ships.

From a foreign missionary sermon of the late Rev. James F. Brodie, D.D.

THE BOOKSHELF

The Diseases of China, including Formosa and Korea. By Drs. W. H. Jefferys and J. L. Maxwell. With 5 colored plates, 11 nosographical plates, 360 illustrations, Index, and Table of Contents. Pp. 707. Philadelphia, Pa.: P. Blakiston's Sons & Co. Price, cloth, boards, $6.00 net.

Of the twenty-four chapters into which this book is divided, the first two are introductory, and discuss the modern scientific and the old empirical practice of China, and present an elaborate and painstaking study of the nosography of the empire. Chapters III to XIII are medical and deal with acute infectious diseases, leprosy, beriberi, protozoal and metazoal diseases, and those of the alimentary canal, liver, spleen, nervous system, and of children; the opium habit, suicide, and diseases peculiar to China, and undifferentiated fevers. Chapters XIV to XXII are surgical and treat of asepsis, antisepsis, abdominal operations, diseases of bones, joints, skin, tumors, genito-urinary diseases, and stone, syphilis, and venereal diseases, gynecology and obstetric operations, and diseases of the eye and ear. The last two chapters treat of hygiene among the Chinese, and hospitals and hospital construction in China.

The Appendix gives certain laboratory methods, very useful to those who are isolated, as are the majority of physicians in China. The work does not pretend to be a general text-book of medicine, but an attempt to treat in a scientific way of the diseases occurring among the Chinese in China, Formosa, and Korea.

The numerous illustrations of both medical and surgical diseases, being

taken from life, give the work a special value to physicians having such diseases to treat or in teaching native students. Having practiced medicine and surgery in China for over thirty years, and knowing the authors well, I can testify to their ability and unprecedented success in producing the first scientific work dealing exclusively with the diseases of the Far East.

After a century of medical work in China, in which the investigations, methods, and results have for the most part appeared, in a limited way, in the *Medical Missionary*, and *Customs Medical, Reports*, and the *China Medical Journal*, this book should be heartily welcomed by every physician in China and adjacent regions and by many others, especially in tropical and semi-tropical lands of all countries.

H. T. WHITNEY.

The Modern Missionary Challenge. By John P. Jones. New York: Fleming H. Revell Co. Price, $1.50 net.

"The Modern Missionary Challenge" is indeed a challenge to the intelligence, the faith, and the devotion of its readers. In his previous books Dr. Jones has considered questions of the kingdom as related to India alone; in this volume he takes a world view. With India he has gained a close familiarity through thirty-two years of residence, travel, and labor there. As a thorough student of missionary literature, a delegate to the Edinburgh Missionary Conference, an extensive campaigner for missions in the United States and Canada, and repeatedly associated with missionaries of other countries, Dr. Jones has eminently qualified himself to discuss missions in their wider aspects.

This volume starts with the source and warrant of missions found in the Old and New Testament, in the character of God, the very nature of Christianity, and in the example and command of Jesus Christ. From this starting point he treats in logical progression the New Conditions that enter into mission work today, the New Problems it Presents, the New Methods it Invites, the New Ideals it Exalts, followed by Present Triumphs, Forces, Task to be Accomplished, closing with the Church's Response and the Outlook for the Future.

The work is thoroughly done, showing wide and close observation and study, followed by conclusions growing out of a life service in practical missionary endeavor. All this gives the author the recognized right to speak with authority regarding the facts, methods, and results of missions. This Dr. Jones has done with his well-known clear and forceful style and masterly array of data. This book will take its place by the side of the best modern volumes upon missionary motives, methods, and results.

J. L. B.

TWO HANDBOOKS OF MISSIONS

Those who are following with care the progress of Christianity in Japan have learned to anticipate each year "The Christian Movement in Japan," whose eighth annual issue appeared last autumn. The book is published by the Conference of Federated Missions, under the competent editorship of Dr. D. C. Greene, of the American Board, assisted by Galen M. Fisher, of the Young Men's Christian Association.

Of compact size and shape, this book of 675 pages is this year divided into two sections. The first part contains the addresses and papers of the Semi-Centennial Conference in commemoration of the planting of Protestant Christianity in Japan, held at Tokyo in October, 1909. This section, which comprises two-thirds of the book, furnishes an invaluable survey of the planting of Christianity in the empire and its present outlook, and this from the varied viewpoints of distinguished leaders of the work. The fields of evangelistic and pastoral work, education, publication, and social and intellectual effects are successively treated.

The second part presents the review of the year 1909, beginning with a general survey and following that by reports from the various missionary societies and churches of all denominations promoting Christianity in the empire; there are separate discussions of the year's record in the Young Men's

and Young Women's Christian Associations, Temperance, Seamen's, Bible and Tract Societies; obituaries of the missionaries who have died during the year, a number of appendixes containing transcripts of important documents, and finally the indispensable tables of statistics, making up thus a comprehensive handbook, to which the full index affords guidance.

Stimulated by the success of this publication, the missionaries in China have made a new attempt to report their work in similar fashion. The first issue of "The China Mission Year-Book" now comes to hand, published by the Chinese Literature Society, under the editorship of Dr. D. MacGillivray, the able associate of Dr. Timothy Richard in the conduct of that society. The preface records the steps leading to this publication and promises a still better Year-Book for 1911. If that promise is fulfilled, the next volume will be notable indeed, for the present book is surprisingly successful for a first attempt. Beginning with a general survey by Dr. Arthur H. Smith, a characteristic and brilliant sketch, the two following chapters relate the important edicts and government changes and the condition of government schools. The remainder of the book (there are thirty chapters in all) reviews the various departments of mission work among all societies during the year past, with chapters upon special philanthropies, opium reforms, Young Men's Christian Association work, Greek churches, and the statistics of the Roman Catholic work in China. This volume also contains valuable appendixes, as, for example, lists of new books on China, a directory of the missionaries, and a statistical table.

The success and worth of these handbooks in presenting the missionary enterprise in two empires of the East lead to the hope that erelong similar manuals will appear for other great missionary lands, such as Turkey, India, and Africa. Both these manuals are to be on sale by the Young People's Missionary Movement, 156 Fifth Avenue, New York, the former at 80 cents, the latter at $1.00.

THE CHRONICLE

Departures

January 7. From New York, Mrs. Cyril S. Haas, to join the Central Turkey Mission.

January 11. From New York, Mrs. James P. McNaughton, returning to the Western Turkey Mission.

January 11. From Boston, Rev. Fred C. Bunker, to join the Zulu Mission.

Arrivals Abroad

October 30. At Tungchow, Rev. S. Murray Frame.

November 16. At Marsovan, Rev. and Mrs. G. E. White and Miss McCoy.

November 26. At Talas, Dr. and Mrs. W. S. Dodd.

December 7. At Marash, Rev. Darwin S. Leavitt.

December 17. At Okayama, Rev. and Mrs. James H. Pettee.

Marriage

December 14. At Pasumalai, Rev. Burleigh V. Matthews and Miss L. Pearl Carroll.

Births

September 6. At Lintsing, a son to Mr. and Mrs. J. H. McCann.

December 23. At Tottori, a son to Rev. and Mrs. H. J. Bennett.

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During the Week of Prayer the customary noonday prayer service in the Board's Rooms was enlarged by a slight extension of time and the inclusion in its company of fellow-workers in the other missionary offices of the Congregational House. The devotional services of the week were led by Messrs. Emrich, Gutterson, Rice, Tead, Bridgman, and Ewing.

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No one of the Board's officers is more regularly at his desk than the Treasurer.

His absences from the Rooms have been rare and brief. Therefore Mr. Wiggin is specially missed, as the interruption of illness has laid him aside for a little. It is a pleasure to report that he is already convalescent and that he expects soon to be at work again. He will find a hearty welcome awaiting him here.

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Private letters from Secretary Patton accord with his published utterances. He is profoundly impressed with the quality and extent of the Board's work in Turkey. From Adana, he went overland to Marash; thence to Aintab for Christmas Day; thence to Beirut; and then to India, where he was due to reach Lucknow for the conference, January 23.

Life in Cilicia impresses him both by its charm and its chill: —

"But, oh! the cold! I am nearly frozen stiff. They make no attempt to warm the rooms. It is like being in a barn. Have just gone through the Girls' Seminary; not a fire in any room! I am sighing for India, that I may there thaw out. The Cilician plain is wonderful for fertility and beauty. Do we half realize the importance of this region? It has a great future. I never have seen a finer farming country. Already they have thirty steam plows at work. The Germans are here building the Bagdad Railroad. You ought to see the International Hospital; simply swarming with patients!"

Our "Children's Corner" this month contains a picture taken in the front yard of the Ostranders' home at Samokov. The figures are: Allen R. Ostrander, three

years; John Holley Ostrander, seven and one-half months; and "Baba," the Bulgarian nurse. Beyond the fence and across the street may be seen the spire of the Protestant church. A touch of pathos is given to the picture when it is remembered that soon after it was taken Baby John passed from earth to Him who took the little ones in his arms.

DONATIONS RECEIVED IN DECEMBER

NEW ENGLAND DISTRICT

Maine

Auburn, High-st. Cong. ch., 70.39; 6th-st. Cong. ch., 17.96,	88 35
Bangor, 1st Cong. ch., 130, Central Cong. ch., 75, Hammond Cong. ch., 75, all toward support of missionary, 280; East Cong. ch., 2,	282 00
Belfast, 1st Cong. ch.	35 00
Benton Falls, Cong. ch.	10 50
Bethel, Cong. ch.	10 00
Bingham, Cong. ch.	5 00
Brownfield, Cong. ch.	8 95
Buxton, Cong. ch.	6 50
Calais, Cong. ch.	36 88
Deer Isle, 1st Cong. ch.	4 00
Denmark, Cong. ch.	5 70
Falmouth, 2d Cong. ch.	12 13
Gorham, Cong. ch.	72 35
Harrison, Cong. ch.	10 00
Kennebunk, 2d Cong. ch.	55 00
Machias, Center-st. Cong. ch.	7 24
North Bridgton, Cong. ch.	7 00
North Sullivan, Mrs. Mary A. Taylor, for work in Turkey,	10 00
Portland, State-st. Cong. ch., of which 334 for work of Rev. R. A. Hume and 593.78 for general work, 927.78; Seamen's Bethel, Anita Castell, 120; St. Lawrence Cong. ch., 75,	1,122 78
South Paris, 1st Cong. ch.	25 00
Thomaston, Cong. ch.	8 00
Waterville, Cong. ch.	170 00
Wilton, Cong. ch.	15 00
Woodfords, Cong. ch.	190 92
York Village, 1st Cong. ch.	11 00—2,209 30

New Hampshire

Alstead, 1st Cong. ch.	2 73
Alton, Cong. ch.	8 00
Auburn, 1st Cong. ch.	5 00
Bartlett, Cong. ch.	4 00
Bristol, Cong. ch.	10 50
Charlestown, Cong. ch.	18 50
Claremont, Cong. ch.	29 25
Concord, South Cong. ch., 387.33; 1st Cong. ch., 95.02; West Cong. ch., 9.97; Mrs. James Minot, for Mindanao, .50,	492 82
Dalton, Esther E. Richmond, .50, Philip H. Richmond, .50, for Mindanao,	1 00
Derry Village, Rev. Lucien H. Adams,	1 50
Dover, 1st Cong. ch.	139 49
Epping, Cong. ch.	8 00
Exeter, 1st Cong. ch.	33 00
Fitzwilliam, Cong. ch.	15 50
Gilsum, Cong. ch.	23 00
Greenville, Cong. ch.	12 75

Hancock, 1st Cong. ch.	10 80	
Hanover, ch. of Christ at Dartmouth College, of which 112 for Sapporo,	250 00	
Haverhill, 1st Cong. ch.	28 80	
Henniker, Cong. ch.	20 00	
Hollis, Cong. ch.	30 49	
Hopkinton, Cong. ch.	52 00	
Hudson, Caldwell Buttrick,	116 25	
Keene, Court-st. Cong. ch.	104 11	
Kensington, Cong. ch.	16 00	
Kingston, Cong. ch.	13 00	
Laconia, Cong. ch.	86 83	
Lebanon, Cong. ch.	96 00	
Lisbon, 1st Cong. ch.	13 20	
Manchester, 1st Cong. ch., toward support Rev. J. P. Jones, 73; Franklin-st. Cong. ch., 1.50,	74 50	
Meriden, Cong. ch.	5 00	
Merrimac, Cong. ch.	25 00	
Milford, 1st Cong. ch.	19 50	
North Weare, Cong. ch.	1 80	
Northwood Center, Rev. W. P. Elkins,	1 45	
Peterboro, Union Cong. ch.	3 59	
Salem, Cong. ch.	14 00	
Sanbornton, Cong. ch.	65 23	
Tilton, Cong. ch.	4 23	
Winchester, Cong. ch.	32 00	1,888 82
Legacies.— Derry Village, Mrs. Sarah Noyes Barker, by Cassius S. Campbell, Ex'r, add'l,		210 89
		2,099 71

Vermont

Albany, Cong. ch.	18 50	
Barnet, Cong. ch., toward support Rev. C. K. Tracy,	26 50	
Bennington, 2d Cong. ch.	162 41	
Berkshire, 2d Cong. ch.	4 21	
Berlin, Cong. ch., toward support Rev. John X. Miller,	24 65	
Bethel, 1st Cong. ch.	6 25	
Braintree, 1st Cong. ch., toward support Dr. C. W. Young,	6 00	
Brandon, Cong. ch.	48 00	
Brattleboro, Center Cong. ch., 322; West Cong. ch., 25.54,	347 54	
Chelsea, Cong. ch., toward support Dr. C. W. Young,	30 51	
Derby, 1st Cong. ch.	16 00	
Duxbury, South Cong. ch., toward support Rev. John X. Miller,	10 00	
East Burke, Cong. ch.	15 00	
Essex Junction, Cong. ch.	77 42	
Fairlee, Federated Cong. ch., 5.20; Mrs. S. G. Stratton, 2,	7 20	
Hartford, 2d Cong. ch.	62 64	
Holland, Cong. ch.	3 50	
Hubbardton, Cong. ch., toward support Rev. E. A. Yarrow,	5 00	
Irasburg, Cong. ch.	10 75	
Lowell, Cong. ch.	5 00	
Manchester, Cong. ch.	58 85	
Middlebury, Cong. ch.	51 88	
Milton, Cong. ch.	5 00	
New Haven, Cong. ch.	11 25	
North Bennington, Cong. ch.	54 94	
North Craftsbury, Cong. ch.	32 80	
Northfield, 1st Cong. ch., toward support Rev. John X. Miller,	65 19	
Orleans, Brownington and Orleans Cong. ch.	85 00	
Orwell, 1st Cong. ch.	38 67	
Pittsford, Cong. ch., toward support Rev. E. A. Yarrow,	21 95	
Randolph Center, 1st Cong. ch., toward support Dr. C. W. Young,	31 00	
Rochester, Cong. ch.	2 00	
Royalton, Cong. ch.	13 69	
Rutland, Cong. ch., toward support Rev. E. A. Yarrow,	100 00	
St. Johnsbury, North Cong. ch., 127.93; South Cong. ch., 29.13; East Cong. ch., 23.75,	180 81	
Salisbury, Cong. ch.	25 00	
Springfield, Cong. ch.	160 88	
Waitsfield, Cong. ch.	5 00	
Westford, Cong. ch., for Shao-wu,	3 00	
Westminster, Cong. ch.	10 50	
Winooski, Cong. ch.	8 75	1,853 24

Massachusetts

Abington, 1st Cong. ch.	78 04	
Adams, 1st Cong. ch.	300 00	
Amesbury, Main-st. Cong. ch., 46.74; Union Cong. ch., 27,	73 74	
Amherst, 1st Cong. ch., 406.57; 2d Cong. ch., 12.40,	418 97	
Andover, South Cong. ch., 658.15; Seminary Cong. ch., 195.50; West Cong. ch., 40; Rev. J. Phelps Taylor, 5,	898 65	
Arlington, Orthodox Cong. ch.	126 10	
Arlington Heights, Park-av. Cong. ch.	20 00	
Ashby, Cong. ch.	37 00	
Ashfield, Cong. ch.	96 45	
Athol, Cong. ch.	72 63	
Attleboro, 2d Cong. ch.	326 09	
Auburn, Cong. ch.	42 00	
Barnstable, West Cong. ch.	5 00	
Becket, 1st Cong. ch.	5 00	
Beechwood, Cong. ch.	3 00	
Belchertown, Cong. ch., for work in Spain,	1 46	
Blackstone, Cong. ch.	10 00	
Blandford, 1st Cong. ch.	23 67	
Boston, Cong. ch. (Allston), 453.49; Park-st. Cong. ch., 396.67; South Evan. Cong. ch. (W. Roxbury), 167; Cong. ch. (Roslindale), 50; Trinity Cong. ch. (Neponset), 47; Boylston Cong. ch. (Jamaica Plain), 23.24; Central Cong. ch. (Dorchester), 20; Winthrop Cong. ch. (Charlestown), 8.80; Arthur Perry, 500,	1,666 20	
Boxboro, Cong. ch.	7 00	
Boxford, West Cong. ch.	3 00	
Braintree, 1st Cong. ch.	39 51	
Bridgewater, Central-sq. Cong. ch.	83 72	
Brockton, South Cong. ch., toward support Rev. H. P. Perkins, 450; Wendell-av. Cong. ch., 50; 1st Cong. ch., 25,	525 00	
Brookfield, Cong. ch.	13 56	
Brookline, Leyden Cong. ch.	30 00	
Cambridge, North Cong. ch., 570; 1st Cong. ch., 323; F. L. F., 2,	895 00	
Carlisle, Cong. ch.	27 20	
Chelsea, 1st Cong. ch., 101.88; Central Cong. ch., 83.32,	185 20	
Chester, 1st Cong. ch., 5; 2d Cong. ch., 4.71,	9 71	
Chicopee, 3d Cong. ch.	35 05	
Clinton, Cong. ch.	82 10	
Cohasset, 2d Cong. ch.	65 48	
Conway, Cong. ch.	45 13	
Cotuit, Cong. ch.	18 80	
Cummington Village, Cong. ch.	10 86	
Dalton, 1st Cong. ch., 611.98; W. Murray Crane, 200,	811 98	
Dennis, Union Cong. ch.	11 60	
Douglas, East Cong. ch.	77 24	
Dudley, 1st Cong. ch.	40 00	
Easthampton, Payson Cong. ch., 83; 1st Cong. ch., 34.47,	117 47	
Edgartown, Cong. ch.	8 75	
Egremont, South Cong. ch.	5 04	
Enfield, Cong. ch.	110 45	
Everett, Mystic Side Cong. ch., of which 18 from the Misses Hale, for native worker, care Rev. W. P. Elwood,	50 17	
Fall River, 1st Cong. ch., of which 600 toward support Rev. E. H. Smith, 840; Central Cong. ch., 270,	1,110 00	
Falmouth, East Cong. ch.	4 00	
Farley, Union Cong. ch.	5 00	
Fisherville, Union Cong. ch., toward support Rev. E. C. Partridge,	36 03	
Fitchburg, Calvinistic Cong. ch., 107.29; Finnish Cong. ch., 8,	115 29	
Foxboro, Bethany Ortho. Cong. ch.	84 69	
Framingham, Plymouth Cong. ch.	49 57	
Freetown, Assonet Cong. ch.	14 00	
Gardner, 1st Cong. ch., toward support Rev. Geo. H. Hubbard,	257 80	
Gilbertville, Trin. Cong. ch.	60 18	
Gloucester, Magnolia Cong. ch.	62 00	
Granby, Cong. ch. of Christ,	16 99	
Great Barrington, 1st Cong. ch.	380 00	
Hadley, 1st Cong. ch.	20 46	
Hamilton, Cong. ch.	10 58	
Hanson, 1st Cong. ch.	9 61	
Haverhill, Union Cong. ch.	13 00	

Haydenville, Cong. ch., toward support Rev. C. T. Riggs, 4 09
Holbrook, Winthrop Cong. ch. 1 42
Holden, Cong. ch. 30 51
Holliston, 1st Cong. ch. 75 24
Holyoke, 2d Cong. ch. 263 36
Ipswich, South Cong. ch., 100; Linebrook Cong. ch., 7.80, 107 80
Islington, Cong. ch. 1 00
Lancaster, Cong. ch. 42
Lawrence, Lawrence-st. Cong. ch., 96.07; Trinity Cong. ch., 8.80, 104 87
Lenox, Cong. ch. 59 01
Leominster, Ortho. Cong. ch., of which 1 from friend, 107.56; Francis A. Whitney, 15, 122 56
Lexington, Hancock Cong. ch. 221 63
Longmeadow, 1st Cong. ch., Benev. Asso., for work of Dr. G. C. Raynolds, 136 36
Lowell, Kirk-st. Cong. ch., 393; 1st Trin. Cong. ch., 171.67; 1st Cong. ch., 152.74; Eliot Cong. ch., 135.74; Pawtucket Cong. ch., 12.52, 865 67
Malden, 1st Cong. ch., 768.25; Maplewood Cong. ch., 6.61, 774 86
Mansfield, Ortho. Cong. ch. 172 08
Marblehead, 1st Cong. ch. 58 74
Marion, Cong. ch. 5 00
Marlboro, Union Cong. ch. 114 90
Marshfield Hills, 2d Trin. Cong. ch. 15 50
Mattapan, Village Cong. ch. 5 00
Medway, Village Cong. ch., 22.40; 2d Cong. ch., 10, 32 40
Melrose, Ortho. Cong. ch. 102 96
Millers Falls, 1st Cong. ch., for Pao-ting-fu, of which 5 from Mrs. S. S. Sawyer, and 2 from the Diokonea Sisters, 7 00
Millis, Cong. ch. 18 00
Mittineague, Cong. ch. 43 00
Monson, Cong. ch., toward support Rev. H. J. Bennett, 148 48
Myricks, Friend, 150 00
Natick, 1st Cong. ch. 75 00
New Bedford, North Cong. ch. 65 62
Newton, 2d Cong. ch., 600; Eliot Cong. ch., 228.93, 828 93
Newtonville, Central Cong. ch., of which 428.02 for Shansi, 433 02
North Adams, Cong. ch. 124 85
Northampton, 1st Cong. ch. of Christ, toward support Dr. F. F. Tucker, 179.31; A. G. Jewett, 8, 187 31
North Andover, Trin. Cong. ch. 209 00
Northbridge, Rockdale Cong. ch. 12 00
Northfield, East Cong. ch., for Pao-ting-fu, 67 47
North Truro, Christian Union Cong. ch. 3 20
North Wilbraham, Grace Union Cong. ch. 17 98
Norwood, 1st Cong. ch. 151 81
Palmer, 2d Cong. ch. 19 50
Peabody, South Cong. ch. 130 61
Phillipston, Cong. ch. 10 00
Pittsfield, 1st Cong. ch. of Christ, toward support Rev. J. H. Pettee, 56.50; Pilgrim Memorial Cong. ch., 32; South Cong. ch., 8.08; French Evan. Cong. ch., 3, 99 58
Plymouth, ch. of Pilgrimage, 28 00
Plympton, Cong. ch., of which 2.66 from Silver Lake chapel, 10 66
Princeton, 1st Cong. ch. 101 00
Quincy, Bethany Cong. ch., 70; Park and Downs Cong. ch., 15, 85 00
Revere, 1st Cong. ch., 27; Trinity Cong. ch., 10, 37 00
Richmond, Rev. William M. Crane, for Erzroom, 83 33
Rochester, North Cong. ch. 10 00
Rockland, Cong. ch. 26 20
Royalston, 1st Cong. ch. 24 50
Rutland, 1st Cong. ch. 8 00
Saxonville, Edwards Cong. ch. 13 50
Sharon, Cong. ch., toward support Rev. W. H. Saunders, 46 60
Shelburne, 1st Cong. ch. 5 50
Shelburne Falls, Cong. ch., of which 105 to const. WALTER E. KINSMAN, H. M., and 30 from Rev. John A. Hawley, for Pao-ting-fu, 135 00
Shirley, Cong. ch. 10 00
Somerset, Cong. ch. 8 27
Somerville, West Cong. ch., 26.46; 1st Cong. ch., 25.53; Winter Hill Cong. ch., 6.67, 58 66
South Framingham, Grace Cong. ch., toward support Rev. R. S. M. Emrich, 79 64
South Hadley, Cong. ch. 21 20
South Hadley Falls, Cong. ch. 65 09
South Weymouth, Old South Cong. ch. 32 80
South Williamstown, 2d Cong. ch. 3 00
Springfield, 1st ch. of Christ, toward support Dr. C. D. Ussher, 122.10; Hope Cong. ch., toward support Rev. B. V. Mathews, 60.73; Faith Cong. ch., 31.01; Memorial Cong. ch., 7.25, 221 09
Sterling, Cong. ch. 12 00
Stockbridge, 1st Cong. ch. 54 13
Sturbridge, Cong. ch. 1 00
Sunderland, Cong. ch. 131 24
Swampscott, 1st Cong. ch. 30 50
Taunton, Trin. Cong. ch., 159.25; East Cong. ch., for Aruppukottai, 1, 160 25
Templeton, Trin. Cong. ch. 6 00
Tewksbury, 1st Cong. ch. 15 31
Thorndike, 1st Cong. ch. 23 27
Tolland, Cong. ch. 2 50
Upton, 1st Cong. ch. 18 86
Uxbridge, 1st Cong. ch., of which 25 toward support Mr. G. M. Newell, 45 06
Wakefield, Cong. ch. 37 45
Walpole, 2d Cong. ch., 120; East Cong. ch., 3, 123 00
Ward Hill, Cong. ch. 4 21
Ware, East Cong. ch. 395 64
Wellesley, Cong. ch. 264 38
Wellesley Hills, 1st Cong. ch. 94 37
Wendell, Cong. ch., for Pao-ting-fu, 8 72
West Boylston, 1st Cong. ch. 27 42
Westfield, 1st Cong. ch. 361 04
Westminster, 1st Cong. ch. 23 58
Westport, Pacific Union Cong. ch. 22 95
West Tisbury, Cong. ch. 10 64
Whately, Cong. ch. 15 50
Whitinsville, Rev. John R. Thurston, 44 38
Wilmington, Cong. ch. 29 51
Winchendon, North Cong. ch. 82 00
Windsor, 1st Cong. ch. 5 50
Winthrop, Union Cong. ch. 22 50
Woburn, 1st Cong. ch., 800; Montvale Cong. ch., 3, 803 00
Worcester, Pilgrim Cong. ch., 161.66; Union Cong. ch., 72.92; Old South Cong. ch., 62.55; Adams-sq. Cong. ch., 50; Park Cong. ch., 18.20; Hope Cong. ch., 15; Lake View Cong. ch., 15; ch. of the Covenant, 9.88; C. E. Hunt, 20, 425 21
Worthington, Cong. ch. 16 50
Yarmouth, Cong. ch. 5 00
———, Andover and Bradford Committees, balance Pilgrimage Funds, 186 78
———, December 13, Friend, 20 00
———, B. 10 00—20,493 40

Legacies.—Ayer, Mrs. Lydia R. Hudson, by Mrs. Mary B. Nutting, Adm'x, add'l, 65 58
Boston, Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 40 00
Haverhill, James H. Carleton, by Henry S. Howe and Chas. D. Porter, Trustees, add'l, 500 00
Hyde Park, John R. Fairbanks, by Chas. G. Chick, Ex'r, 316 35
Watertown, Edward D. Kimball, add'l, 17 70
Worcester, Charlotte S. Goodnow, by Luther Conant, Ex'r, add'l, less expenses, 2,451 24—3,390 87

23,884 27

Rhode Island

Barrington, Cong. ch. 10 00
East Providence, United Cong. ch. 9 85
Newport, United Cong. ch., 63.70; Margaret K. Chapin, for Mindanao, .50, 64 20
Pawtucket, 1st Cong. ch. 328 68
Peacedale, Cong. ch., 269.24; R. G. Hazard, 250, 519 24
Providence, Pilgrim Cong. ch., 23.65; Union Cong. ch., 15.78, 39 43
Riverpoint, Cong. ch. 80 00
Westerly, Pawcatuck Cong. ch. 53 89
Woonsocket, Globe Cong. ch. 16 00—1,121 29

Young People's Societies

MAINE. — Portland, State-st. Guild, for work of Rev. R. A. Hume, 18 00

NEW HAMPSHIRE. — Milford, Y. P. S. C. E., 5; Sanbornton, Y. P. S. C. E., of which 22.49 from Mission Band, 29.99, 34 99

VERMONT. — North Craftsbury, Y. P. S. C. E., 1; Royalton, Y. P. S. C. E., 2.50, 3 50

MASSACHUSETTS. — Boston, Central Y. P. S. C. E. (Dorchester), for Shao-wu, 30; Cambridge, Little Pilgrim Mission Circle, for Mindanao, 4.50; Charlemont, 1st Y. P. S. C. E., for Pao-ting-fu, 30; Dudley, 1st Y. P. S. C. E., for Ing-hok, 5; Easthampton, 1st Y. P. S. C. E., for Sholapur, 5; Everett, Mystic Side Y. P. S. C. E., for Adana, 10; do., Jun. Y. P. S. C. E., for native worker, care Rev. W. P. Elwood, 3; Harvard, Y. P. S. C. E., 10; Lowell, 1st Y. P. S. C. E., for native preacher, care Rev. W. P. Elwood, 30; do., Pawtucket Y. P. S. C. E., 15; Newburyport, Belleville Y. P. S. C. E., 4.75; Northbridge, Rockdale Y. P. S. C. E., 4; Plympton, Silver Lake Y. P. S. C. E., 2.50; Somerville, Broadway Y. P. S. C. E., 50; South Hadley, Y. P. S. C. E., for Sholapur, 15; Stockbridge, Y. P. S. C. E., for Ing-hok, 5; Sturbridge, Y. P. S. C. E., 5; Taunton, East Y. P. S. C. E., for Aruppukottai, 4; Walpole, Y. P. S. C. E., for Sholapur, 30; Wellesley, Dana Hall, 19.75; Winchester Highlands, 2d Y. P. S. C. E., for Ing-hok, 30; Worcester, Pilgrim Y. P. S. C. E., for Mt. Silinda, 30; do., Hope Y. P. S. C. E., for Ing-hok, 18, 360 50

416 99

Sunday Schools

MAINE. — Bath, Winter-st. Cong. Sab. sch., 45; Portland, State-st. Cong. Sab. sch., for work of Rev. R. A. Hume, 23; Warren, Cong. Sab. sch., for Mindanao, 1.50; Westbrook, Cong. Sab. sch., for Mindanao, 15.02, 84 52

NEW HAMPSHIRE. — Bennington, Cong. Sab. sch., for Mindanao, 15; Concord, South Cong. Sab. sch., 3.79; Greenland, Cong. Sab. sch., 21.65; Manchester, 1st Cong. Sab. sch., toward support Rev. J. P. Jones, 33.61; Sanbornton, Cong. Sab. sch., 8.78, 82 83

VERMONT. — Barnet, Cong. Sab. sch., for Mindanao, 11.67; Bennington, 2d Cong. Sab. sch., 10; Burlington, 1st Cong. Sab. sch., for Mindanao, 55.87; Highgate, Cong. Sab. sch., for Mindanao, 1.50; Irasburg, Cong. Sab. sch., for Mindanao, of which .50 from friend, 6.75; Island Pond, Cong. Sab. sch., for Mindanao, 6; Ludlow, Cong. Sab. sch., for Mindanao, 4.10; New Haven, Cong. Sab. sch., 4.66; North Bennington, Cong. Sab. sch., 10; St. Johnsbury, South Cong. Sab. sch., 14.55, 125 10

MASSACHUSETTS. — Andover, South Cong. Sab. sch., Intermediate Dept., 5; Athol, Cong. Sab. sch., for Mindanao, 47.85; Attleboro, 2d Cong. Sab. sch., 35.84; Berkley, Cong. Sab. sch., for Mindanao, 12; Boston, Boylston Cong. Sab. sch. (Jamaica Plain), for Mindanao, 30; do., Pilgrim Cong. Sab. sch. (Dorchester), 17; do., Phillips Cong. Sab. sch. (South Boston), for Mindanao, 15; do., Immanuel-Walnut-av. Cong. Sab. sch., 10; Central Cong. Sab. sch. (Dorchester), for Mindanao, of which 5 from Mack P. Storm's class, 14.10; Braintree, 1st Cong. Sab. sch., 34.36; Brockton, South Cong. Sab. sch., toward support Rev. H. P. Perkins, 47; do., Porter Cong. Sab. sch., 12; Cambridge, Pilgrim Cong. Sab. sch., for Mindanao, 65.35; Chester, 1st Cong. Sab. sch., for Mindanao, 2.50; do., 2d Cong. Sab. sch., for Mindanao, 1.50; Clinton, 1st Cong. Sab. sch., toward support Rev. J. S. Chandler, of which 20 from class of E. C. Smith, 45; East Longmeadow, 1st Cong. Sab. sch., 8.37; Edgartown, Cong. Sab. sch., 10; Everett, Mystic Side Cong. Sab. sch., for native worker, care Rev. W. P. Elwood, of which 2 from Miss Maxfield's class, and 1 from Harold Maxfield's class, 3; Fitchburg, Rollstone Cong. Sab. sch., 6.79; Franklin, 1st Cong. Sab. sch., for Mindanao, of which 2.25 from Prim. Dept., 32.28; Haverhill, Riverside Memorial Cong. Sab. sch., for Mindanao, 30.75; do., West Cong. Sab. sch., 16.04; Holliston, 1st Cong. Sab. sch., for Mindanao, 15.90; Holyoke, 2d Cong. Sab. sch., for Mindanao, 5; Lawrence, South Cong. Sab. sch., for Mindanao, 13.30; Littleton, Orthodox Cong. Sab. sch., Home Dept., 2; Longmeadow, Cong. Sab. sch., for work of Dr. G. C. Raynolds, 50; Lowell, Pawtucket Cong. Sab. sch., toward support Mrs. Mary Fairbank, 37.50; do., Highland Cong. Sab. sch., Jun. Dept., for Mindanao, .50; Lynn, Central Cong. Sab. sch., for Mindanao, 12.32; Mattapoisett, Cong. Sab. sch., for Mindanao, 16; Millbury, 2d Cong. Sab. sch., for Mindanao, 1; Milton, 1st Cong. Sab. sch., for Mindanao, 27.47; New Bedford, Trin. Cong. Sab. sch., 10.99; Newton Highlands, Cong. Sab. sch., of which 3.92 from Jun. Dept., for Mindanao, 13.24; Norwood, 1st Cong. Sab. sch., 42.21; Petersham, North Cong. Sab. sch., for Mindanao, 8.86; Quincy, Bethany Cong. Sab. sch., of which 15 from Bible class, 45; Richmond, Cong. Sab. sch., for Mindanao, 4; Sharon, Cong. Sab. sch., 10; Springfield, South Cong. Sab. sch., Miss Pierce's class, for Mindanao, 1; Taunton, Union Cong. Sab. sch., 5; Waverley, Cong. Sab. sch., for Mt. Silinda, 15; Wellesley, Cong. Sab. sch., for Mindanao, .25; Wellesley Hills, 1st Cong. Sab. sch., for Mindanao, 26.15; Worcester, Pilgrim Cong. Sab. sch., for Mindanao, 7.50, 871 92

RHODE ISLAND. — Central Falls, Cong. Sab. sch., for Mindanao, 20.89; Kingston, Cong. Sab. sch., 10; Providence, Free Evan. Cong. Sab. sch., for Mindanao, 14.25; do., Beneficent Cong. Sab. sch., Class of boys, for Mindanao, .50; Saylesville, Sayles Memorial Cong. Sab. sch., for Mindanao, 8.96, 54 60

1,218 97

MIDDLE DISTRICT

Connecticut

Baltic, Gertrude and Louise Ladd, for Mindanao, 1 00
Berlin, 2d Cong. ch. 76 63
Bloomfield, Cong. ch. 60 00
Bridgeport, Olivet Cong. ch., 25; 2d Cong. ch., 10; Italian Cong. ch., 1, 36 00
Bristol, Cong. ch. 181 00
Broad Brook, Cong. ch. 15 37
Brooklyn, Cong. ch. 31 00
Canaan, Pilgrim Cong. ch. 61 38
Centerbrook, Cong. ch. 5 66
Cheshire, Cong. ch. 42 20
Chester, Cong. ch. 32 50
Clinton, Cong. ch., for Madura, 49 87
Collinsville, Cong. ch. 25 00
Cromwell, Cong. ch. 80 66
Danbury, 1st Cong. ch. 94 48
Danielson, Westfield Cong. ch. 19 64
Dayville, Cong. ch., Clara B. Stokes, 6 00
Derby, 1st Cong. ch. 32 42
East Canaan, Cong. ch. 62 61
East Granby, Cong. ch. 5 00
East Haven, Cong. ch. 22 00
Falls Village, Cong. ch. 32 00
Glastonbury, 1st ch. of Christ, 123 75
Goshen, Cong. ch. 11 25
Green's Farms, Cong. ch., to const. REV. CHARLTON B. STRAYER, H. M. 63 25
Greenwich, North Cong. ch. 20 75
Guilford, 1st Cong. ch. 54 35
Haddam, Cong. ch. 10 00
Hadlyme, Cong. ch. 35 44
Hartford, Farmington-av. Cong. ch., toward support Rev. Harold I. Gardner, 414.26; Windsor-av. Cong. ch., 396.57; 1st ch. of Christ, of which 25.59 Hawes Fund, 370.39; 4th Cong. ch., 279.22; Park Cong. ch., 125; Zion Cong. ch., 21.50; Wethersfield-av. Cong. ch., 9.56; Arthur I. Jacobs, 500, 2,116 50
Hebron, 1st Cong. ch. 30 00
Ivoryton, Cong. ch. 35 70
Kent, 1st Cong. ch. 23 65
Manchester, 2d Cong. ch. 241 63
Madison, 1st Cong. ch. 25 00

Mansfield, 2d Cong. ch. 6 00
Middletown, 1st Cong. ch. 38 72
Middlebury, Cong. ch. 43 38
Milford, 1st Cong. ch. 9 72
Milton, Cong. ch. 5 00
Montville, Cong. ch. 5 00
Mt. Carmel, Cong. ch. 18 96
New Hartford, North Cong. ch. 9 00
New Haven, Dwight-pl. Cong. ch., 200; ch. of Redeemer, 37; Humphrey-st. Cong. ch., 36.60; Shelton-av. Cong. ch., 2.45; Asher Sheldon, .35, 276 40
Newington, Cong. ch. 29 67
New Milford, 1st Cong. ch., toward support Rev. J. E. Walker, 376 57
Newton, Cong. ch. 60 00
Northford, Cong. ch. 20 00
North Stonington, Cong. ch. 42 89
Norwich, 2d Cong. ch., to const. Rev. Herbert J. Wyckoff, H. M. 83 49
Old Lyme, 1st Cong. ch. 90 55
Plymouth, Cong. ch. 6 00
Prospect, Cong. ch. 3 50
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 68 81
Rocky Hill, Cong. ch. 20 00
Salisbury, Cong. ch. 1 00
Scotland, Cong. ch. and Soc. 31 00
Sharon, 1st Cong. ch. 6 91
Shelton, Cong. ch. 2 50
South Britain, Cong. ch. 5 00
South Canaan, 1st Cong. ch. 27 00
Southington, Cong. ch. 171 80
Southport, Cong. ch., toward support Rev. and Mrs. W. B. Stelle, 25 00
South Windsor, 1st Cong. ch. 14 51
Stonington, 1st Cong. ch. 75 00
Stony Creek, ch. of Christ, 35 00
Stratford, Cong. ch. 5 44
Suffield, 1st Cong. ch. 11 50
Thomaston, Cong. ch. 12 62
Vernon Center, Cong. ch., of which 20 from Mrs. E. P. Hammond, 21 14
Wauregan, Cong. ch. 15 00
West Avon, Cong. ch. 9 00
Westbrook, Cong. ch. 13 25
West Haven, 1st Cong. ch. 17 35
West Hartford, 1st ch. of Christ, of which 676.27 toward support Rev. H. G. Bissell, 839 03
Westminster, Cong. ch. 5 00
West Suffield, Cong. ch. 10 15
Whitneyville, Cong. ch. 54 88
Willimantic, 1st Cong. ch. 91 26
Winchester, Cong. ch. 11 78
Windsor Locks, Cong. ch. 149 28
Winsted, 2d Cong. ch. 10 00
Woodbridge, Cong. ch. 6 56
Woodstock, 1st Cong. ch. 26 00—6,681 31

Legacies.—Bristol, Miss Lydia Amanda Whiting, through Cong. ch. 872 72

7,554 03

New York

Albany, 1st Cong. ch. 221 77
Angola, Cong. ch. 10 80
Baiting Hollow, Cong. ch. 32 87
Binghamton, East Side Cong. ch. 24 00
Brooklyn, Tompkins-av. Cong. ch., 800; Flatbush Cong. ch., 172.26; Bushwick-av. Cong. ch., 50; Puritan Cong. ch., Mrs. M. Glover, 10; Mrs. Wm. G. Chapin, 10; Josephine L. Roberts, 5, 1,047 26
Brooklyn Hills, Pilgrim Cong. ch. 12 00
Buffalo, 1st Cong. ch., toward support Rev. C. M. Warren, 250.10; Pilgrim Cong. ch., 45; Fitch Memorial Cong. ch., 5, 300 10
Camden, 1st Cong. ch. 35 00
Canandaigua, Cong. ch. 88 86
Copenhagen, Cong. ch. 43 00
Danby, Cong. ch. 3 42
Deer River, 1st Cong. ch. 2 00
East Aurora, E. H. Jones, 5 00
Elbridge, Cong. ch. 8 59
Elizabethtown, Cong. ch. 21 31
Fairport, Cong. ch. 23 00
Flushing, 1st Cong. ch., of which 127.60 for Sivas, 148 73
Fulton, Cong. ch. 6 38
Greene, 1st Cong. ch. 35 32
Groton, 1st Cong. ch. 32 04
Henrietta, Cong. ch. 10 80
Lima, Mrs. Clark Allen, 10 00
Little Valley, 1st Cong. ch. 23 00
Lockport, East-av. Cong. ch. and Sab. sch. 75 00
Middletown, 1st Cong. ch. 27 00
Mt. Sinai, Rocky Point Cong. ch. 15 00
Newburgh, 1st Cong. ch. 28 00
New Lebanon, Cong. ch. 15 00
New York, Broadway Tab. Cong. ch., 358.62; Manhattan Cong. ch., to constitute, with previous donations, Miss Janet L. Russell, Miss Lorna Nilsen, Mrs. May Preston Slosson, Mrs. Antoinette Darwood Myers, Miss Elvira Grosjean, William W. Johnstone, Frank C. Starr, H. M's, 265.32; Olivet Cong. ch., Miss. Asso., 50; Bethany Cong. ch., 25; I. W. Baker, 100, 798 94
Niagara Falls, 1st Cong. ch. 54 20
Northfield, Cong. ch., 9; Mary E. Knapp, for Mindanao, .57, 9 57
Norwood, Cong. ch. 30 00
Orient, Cong. ch. 15 00
Oswego, Cong. ch. 15 49
Oxford, 1st Cong. ch. 35 00
Patchogue, 1st Cong. ch. 144 00
Philadelphia, 1st Cong. ch. 4 75
Richmond Hill, Union Cong. ch. 30 61
Riverhead, Sound-av. Cong. ch. 37 74
Rome, Mrs. R. Jones, 1 00
Salamanca, Cong. ch. 15 50
Sayville, Cong. ch. 25 40
Schenectady, Pilgrim Cong. ch. 27 00
Sidney, 1st Cong. ch. 45 00
Spencerport, Cong. ch. 7 45
Syracuse, Geddes Cong. ch., 8.73; Pilgrim Cong. ch., 8, 16 73
Utica, Plymouth Cong. ch., 128.90; Bethesda Welsh Cong. ch., 20, 148 90
Walton, 1st Cong. ch. 182 29
Warsaw, Cong. ch., toward support Dr. D. Z. Sheffield, 26 66
Westmoreland, Cong. ch. 13 40
White Plains, Westchester Cong. ch., toward support Rev. and Mrs. T. S. Lee, and to constitute Rev. Arthur Osborn Pritchard and Rev. Edgar T. Clements, H. M's, 600 00
Woodhaven, 1st Cong. ch. 34 29
———, Friend, Central New York, 40 00—4,664 17

New Jersey

Bound Brook, Cong. ch., to const. Rev. A. E. Shattuck, H. M. 200 00
Chester, Cong. ch. 33 20
Glen Ridge, Cong. ch., toward support Dr. Frank Van Allen, 668 00
Grantwood, Cong. ch. 2 00
Manasquan, Forman Bailey, 2 00
Newark, Belleville-av. Cong. ch., 272.45; Lincoln Elton Thompson, 5, 277 45
Orange, Valley Cong. ch. 99 62
Westfield, Cong. ch. 122 55—1,404 82

Pennsylvania

Allegheny, 1st Cong. ch. 7 00
Braddock, 1st Cong. ch. 13 35
Duquesne, Slovak Cong. ch. 32 00
Ebensburg, 1st Cong. ch. 50 00
Fountain Springs, Cong. ch. 2 00
Neath, Cong. ch. 9 30
Philadelphia, Central Cong. ch., 23.06; Park Cong. ch., 10, 33 06
Scranton, 1st Welsh Cong. ch. 5 55
Wyalusing, Mrs. Sarah C. Adams, 28 45——180 71

Ohio

Akron, West Cong. ch. 20 00
Ashtabula, 2d Cong. ch. 25 00
Bellevue, 1st Cong. ch. 30 00
Burton, Cong. ch. 4 00
Chester, Cong. ch. 2 50
Chillicothe, Plymouth Cong. ch. 4 00

Cincinnati, Walnut Hills Cong. ch., 224.71; Lawrence-st. Cong. ch., 24; Columbia Cong. ch., 8, 256 71
Cleveland, Pilgrim Cong. ch., toward support Rev. G. D. Wilder, 600; Euclid-av. Cong. ch., toward support Rev. H. B. Newell and family, 529.79; Hough-av. Cong. ch., of which 51.71 for Inghok, and 30 from E. E. McPeck, 81.71; Plymouth Cong. ch., 76.27; Denison-av. Cong. ch., 17.50; Archwood Cong. ch., 10; Emmanuel Cong. ch., 10; Glenville Cong. ch., 8.12; Grace Cong. ch., 5, 1,338 39
Columbus, Eastwood Cong. ch., 20; Mayflower Cong. ch., 20, 40 00
Elyria, 1st Cong. ch. 25 93
Geneva, Cong. ch. 65 00
Grafton, Cong. ch. 3 50
Hambden, Cong. ch. 5 00
Huntsburg, Cong. ch. K. E. Soc. 7 55
Jefferson, 1st Cong. ch. 50 00
Kent, 1st Cong. ch. 22 50
Lorain, 1st Cong. ch. 39 41
Lyme, Cong. ch. 4 75
Mansfield, 1st Cong. ch. 81 94
Mt. Vernon, 1st Cong. ch. 16 00
Oberlin, 2d Cong. ch. 114 40
Painesville, 1st Cong. ch. 9 45
Radnor, Cong. ch., of which Ladies' Aid, 25, 31 00
Ridgeville Corners, Mrs. W. B. Tubbs, 1 00
Rootstown, Cong. ch. K. E. Soc. 20 65
Sandusky, 1st Cong. ch. 8 99
Toledo, Central Cong. ch., 50.88; Washington-st. Cong. ch., 26.50; Plymouth Cong. ch., 5, 82 38
Troy, Cong. ch. 7 50
Wayne, Cong. ch. 11 00
Wellington, H. B. Hamlin, 10 00—2,338 55
Legacies.—Greenwich, Anna M. Mead, by C. E. Mead, Ex'r, 25 00
2,363 55

Maryland

Frederick, A King's Daughter, 5 00

District of Columbia

Washington, 1st Cong. ch. 330 25

Georgia

Atlanta, Central Cong. ch., 78.05; 1st Cong. ch., 15, 93 05
Baxley, Antioch Cong. ch. 2 00
Rocky Hill, Cong. ch. 2 00——97 05

Florida

Cocoanut Grove, Cong. ch. 6 50
St. Petersburg, Cong. ch. 14 76——21 26

Young People's Societies

Connecticut.—East Hampton, Y. P. S. C. E., toward support Mr. Geo. M. Newell, 25; Middletown, 3d Y. P. S. C. E., 5, 30 00
New York.—Binghamton, East Side Sunshine Soc., 5; Brooklyn, Lewis-av. Y. P. S. C. E., for Shao-wu, 5; Brookton, Y. P. S. C. E., 2; Deer River, 1st Y. P. S. C. E., 5; Norwood, Y. P. S. C. E., 5; Riverhead, Sound-av. Y. P. S. C. E., 10; Sherburne, Mission class, by Mrs. W. A. Trow, for Mindanao, 20, 52 00
Ohio.—Cincinnati, Columbia Y. P. S. C. E., 5; Huntsburg, Y. P. S. C. E., 10; Lorain, 1st Y. P. S. C. E., 10; Radnor, Y. P. S. C. E., 5, 30 00
112 00

Sunday Schools

Connecticut.—Barkhamsted, Cong. Sab. sch., for Mindanao, 4; Brooklyn, Cong. Sab. sch., 5; Canaan, Pilgrim Cong. Sab. sch., for Mindanao, 31; Columbia, Cong. Sab. sch., 10; Cornwall, 1st ch. of Christ Sab. sch., for Mindanao, 44.22; Easton, Cong. Sab. sch., for Mindanao, 10.50; Greenwich, 2d Cong. Sab. sch., 34.26; Haddam, Cong. Sab. sch., for Mindanao, 4; Hartford, Warburton Chapel Cong. Sab. sch., of which 27.43 for Mindanao, 33.93; do., Talcott-st. Cong. Sab. sch., 3.25; Kensington, Cong. Sab. sch., for Mindanao, 13.95; Kent, Cong. Sab. sch., for Mindanao, 10; Naugatuck, 1st Cong. Sab. sch., 50; New Britain, 1st ch. of Christ Sab. sch., for Mindanao, 128.25; Salisbury, Cong. Sab. sch., 10; Shelton, Cong. Sab. sch., 33.56; Southport, Cong. Sab. sch., for Micronesia, 2; Stafford Springs, Cong. Sab. sch., 3.75; Torringford, Cong. Sab. sch., for Mindanao, 11.56; Union, Cong. Sab. sch., 1.30; Washington, Cong. Sab. sch., for Mindanao, 8.47; Wauregan, Cong. Sab. sch., 25; Windsor, Cong. Sab. sch., 10; Winsted, 2d Cong. Sab. sch., 12.84, 500 84
New York.—Binghamton, East Side Cong. Sab. sch., 5.28; Brooklyn, South Cong. Sab. sch., for Mindanao, 83.53; do., South Cong. Chapel Sab. sch., for Mindanao, 10; Camden, 1st Cong. Sab. sch., 13; Canandaigua, Cong. Sab. sch., toward support Rev. L. S. Gates, 61.04; Dunton, 1st Cong. Sab. sch., for Mindanao, 24.23; Fairport, 1st Cong. Sab. sch., 14.78; Flushing, 1st Cong. Sab. sch., of which 34.71 for Mindanao and 1.70 from kindergarten, for China, 36.41; Gasport, Cong. Sab. sch., for Mindanao, 19.50; Granville, Cong. Sab. sch., for Mindanao, 25.03; Middletown, 1st Cong. Sab. sch., 10; Pittsburg, Plymouth Cong. Sab. sch., for Mindanao, 6.43; Riverhead, Sound-av. Cong. Sab. sch., 35.39; Wellsville, Cong. Sab. sch., of which 30 for Shao-wu and 7.75 for Mindanao, 37.75, 382 37
New Jersey.—Hoboken, Norwegian Cong. Sab. sch., for Mindanao, 3.50; Newark, 1st Cong. Sab. sch., Jube Mem., of which 30.10 for Mindanao, and 18.90 for work in Turkey, 49; Plainfield, Cong. Sab. sch., for Mindanao, 22.19; Westfield, Cong. Sab. sch., for Mindanao, 9.12, 83 81
Pennsylvania.—Sharon, 1st Cong. Sab. sch. 4 00
Ohio.—Akron, 1st Cong. Sab. sch., for Mindanao, 60; Cleveland, Emmanuel Cong. Sab. sch., 5; Elyria, 1st Cong. Sab. sch., 11; Huntsburg, Cong. Sab. sch., for India, 3.65; Jefferson, 1st Cong. Sab. sch., 15; Lorain, 1st Cong. Sab. sch., 20; North Olmstead, Cong. Sab. sch., for Mindanao, 46.65; Toledo, Central Cong. Sab. sch., for Adana, 5, 166 30
Maryland.—Baltimore, 4th Cong. Sab. sch. 5 00
District of Columbia.—Washington, 1st Cong. Sab. sch. 21 50
North Carolina.—Wilmington, Christ Cong. Sab. sch., for Mindanao, 11 00
Florida.—St. Petersburg, Cong. Sab. sch. 28 03
1,202 85

INTERIOR DISTRICT

Kentucky

Williamsburg, 1st Cong. ch. 5 00

Tennessee

Memphis, 1st Cong. ch., Miss. Soc. 51 85

Alabama

Ashland, Cong. ch. 3 00
Birmingham, Pilgrim Cong. ch. 14 38
Midland City, Christian Hill Cong. ch. 5 00
Mobile, 1st Cong. ch. 1 00
——, Alabama Apportionment Fund, 7 31——30 69

Louisiana

Bayou Blue, Cong. ch. 85
Hammond, 1st Cong. ch., Ladies' Miss. Soc. 10 00
Indian Village, Cong. ch. 2 40
Jennings, 1st Cong. ch. 164 00
Kinder, Cong. ch. 7 75——185 00

Indiana

Indianapolis, Brightwood Cong. ch. 6 00
Lima, Jane P. Williams, toward support Rev. R. E. Hume, 230 00
Marion, Temple Cong. ch. 10 73
Terre Haute, 1st Cong. ch., 39.21; Plymouth Cong. ch., 5, 44 21——290 94

Oklahoma

Gotebo, Rev. Peter Weidman, 1 00
Guthrie, West Cong. ch. 12 50
Murray, Fair Plain Schoolhouse, 2 00
Oklahoma City, Pilgrim Cong. ch., 40; Harrison-av. Cong. ch., 12.50, 52 50
Parker, Cong. ch. 4 00
Pond Creek, Union Cong. ch. 14 00——86 00

Illinois

Avon, Cong. ch. 12 00
Batavia, Cong. ch. 15 00
Beardstown, Cong. ch. 29 00
Bloomington, Cong. ch. 30 05
Bowen, Cong. ch. 58 00
Champaign, 1st Cong. ch., to constitute, with previous donations, W. A. Noyes and I. O. Baker, H. M's, 48 00
Chicago, North Shore Cong. ch., 400; Warren-av. Cong. ch., 124.73; South Cong. ch., of which 20 from Mrs. Harriet Johnston, 101.46; University Cong. ch., 125.10; 1st Cong. ch., 41.22; Union Park Cong. ch., 32.27; Waveland-av. Cong. ch., 15; Green-st. Cong. ch., 14.72; Woodlawn Park Cong. ch., 13; Grace Cong. ch., H. M. Youngberg, 10; Leavitt-st. Cong. ch., toward support Rev. H. S. Galt, 9.22; 1st Evan. Lutheran Cong. ch., 6; Douglas Park Cong. ch., 2.65; Bethesda Cong. ch., 1, 896 37
Creston, Cong. ch. 1 75
Crystal Lake, Cong. ch. 4 00
Danville, Plymouth Cong. ch. 9 05
Des Plaines, Cong. ch. 12 84
Emington, Cong. ch. 17 50
Evanston, 1st Cong. ch. 682 24
Harvey, Cong. ch. 35 32
Hennepin, Presb. ch. 4 24
Highland, Cong. ch. 2 50
Hinsdale, Cong. ch. 580 00
Jacksonville, Cong. ch., toward support Rev. L. J. Christian, 125 00
Kewanee, 1st Cong. ch. 31 00
Lacon, Cong. ch., for Pangchwang, 32 70
La Grange, 1st Cong. ch. 979 90
Loda, Cong. ch. 9 00
Mendon, Cong. ch. 52 50
Moline, 1st Cong. ch., of which 15 from Grace Putnam, for India, 300; 2d Cong. ch., 24.15, 324 15
Morgan Park, Cong. ch. 15 00
Naperville, Cong. ch. 31 25
Neponset, Cong. ch. 8 00
Oak Park, Harvard Cong. ch., of which 5 from Woman's Benevolent Soc., for Hadjin, 30; North Berwyn Cong. ch., 4.50, 34 50
Odell, Cong. ch. 45 68
Olney, 1st Cong. ch. 8 25
Pecatonica, Cong. ch. 10 36
Polo, Ind. Presb. ch. 17 29
Prophetstown, Cong. ch. 25 53
Quincy, 1st Union Cong. ch. 162 00
Rockford, 2d Cong. ch., 146.40; Ralph Emerson, .50, 146 90
Rollo, Cong. ch. 15 00
Roseville, Mr. and Mrs. L. C. Axtell, for two native pastors, North China, 70 00
Sheffield, Cong. ch. 167 00
Toulon, Cong. ch. 14 00
Western Springs, 1st Cong. ch. 116 00
Wheaton, College ch., toward support Rev. W. C. Cooper, 228 50—5,107 37

Michigan

Ann Arbor, 1st Cong. ch. 90 54
Benton Harbor, 1st Cong. ch. 21 00
Benzonia, Cong. ch. 33 75
Cadillac, 1st Cong. ch. 135 00
Calumet, 1st Cong. ch. 182 65
Charlevoix, Cong. ch. 11 85
Conklin, Cong. ch. 15 40
Detroit, 1st Cong. ch., of which 83.47 toward support Rev. J. H. Dickson, 126.14; Boulevard Cong. ch., 28.78, 154 92
Grand Rapids, Park Cong. ch, toward support Rev. C. R. Hager, 250; 2d Cong. ch., 35; South Cong. ch., 14.50; Rev. and Mrs. C. B. Fellows, for Aruppukottai, 30, 329 50
Grandville, Cong. ch. 6 19
Lansing, Plymouth Cong. ch. 116 81
Ludington, Cong. ch. 45 30
Moline, 1st Cong. ch. 15 14
Muskegon, 1st Cong. ch., 50 Highland Park Cong. ch., 2, 52 00
New Haven, Cong. ch. 3 25
Olivet, Cong. ch. 46 66
Richmond, Cong. ch. 21 63
Romeo, Cong. ch., of which 40 from E. B. Dickinson, 60 72
Royal Oak, Geo. W. Blackmon, 23 00
St. Johns, 1st Cong. ch. 45 63
St. Joseph, Cong. ch. 100 00
Sherman, Cong. ch. 2 00
South Haven, Cong. ch. 32 02—1,544 96

Legacies.—Petoskey, Mrs. Alice H. Chipman, by Chillion L. Smith, Ex'r, add'l, 94 00

1,638 96

Wisconsin

Antigo, Cong. ch. 23 60
Arena, 3d Cong. ch. 3 00
Baraboo, 1st Cong. ch. 25 00
Beloit, 1st Cong. ch., toward support Rev. Darwin A. Leavitt, 10 55
Clinton, Cong. ch. 21 00
Delavan, Cong. ch. 10 00
Eldorado, Cong. ch. 5 00
Ellington, Cong. ch. 8 58
Fort Atkinson, Cong. ch. 25 00
Koshkonong, Cong. ch. 1 00
Madison, Pilgrim Cong. ch. 29 00
Mazomanie, Cong. ch. 16 37
Merrill, Scandinavian Cong. ch. 1 40
Milwaukee, Grand-av. Cong. ch., 125.06; Pilgrim Cong. ch., 50, 175 06
Mt. Zion, Cong. ch. 5 00
Odanah, 1st Cong. ch. 4 00
Orange, Cong. ch. 3 00
Platte, Cong. ch. 2 00
Rochester, Cong. ch. 6 16
Sparta, 1st Cong. ch. 23 08
Spring Valley, Cong. ch. 2 00
Wauwatosa, Cong. ch. 60 00——459 80

Less.—Amery, Cong. ch., Item acknowledged in November *Herald*, returned, 7 75

452 05

Minnesota

Alexandria, 1st Cong. ch. 117 00
Backus, Cong. ch. 4 50
Biwabik, 1st Cong. ch. 6 00
Cannon Falls, 1st Cong. ch. 25 00
Dawson, Cong. ch. 25 00
Detroit, 1st Cong. ch. 11 25
Edgerton, 1st Cong. ch. 15 00
Faribault, Cong. ch. 48 60
Glenwood, Union Cong. ch. 25 00
Hutchinson, 1st Cong. ch. 24 00
Mankato, Cong. ch. 11 24
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 222.22; Lyndale Cong. ch., 132.78; 5th-av. Cong. ch., 50; Forest Heights Cong. ch., 30, 435 00
Northfield, Cong. ch., toward support Dr. P. T. Watson, 36 85
Preston, Friend, 10 00
St. Paul, Plymouth Cong. ch., 94.37; People's Cong. ch., for Aruppukottai, 25; do., Friendship Club, for do., 10, 129 37
Wabasha, Cong. ch. 7 00
Wadena, Cong. ch. 13 00
Waseca, Cong. ch. 12 50——956 31

Iowa

Allison, Cong. ch. 24 60
Alton, Cong. ch. 19 17
Ames, Cong. ch. 50 00
Britt, Cong. ch. 43 19
Castleville, Cong. ch. 2 00
Cedar Falls, 1st Cong. ch. 217 10
Chapin, Cong. ch. 10 65
Charles City, Cong. ch. 40 39

Clarion, 1st Cong. ch., of which 23.33 Woman's Miss. Soc. 27 40
Clear Lake, 1st Cong. ch. 5 79
Correctionville, Cong. ch. 4 00
Decorah, Cong. ch. 41 00
Earlville, Cong. ch. 13 45
Earlville and Almoral, Cong. ch. 10 00
Eldora, 1st Cong. ch. 11 75
Emmetsburg, Cong. ch., of which 10 from Woman's Miss. Soc. 40 87
Fayette, 1st Cong. ch. 18 62
Hampton, Cong. ch. 49 90
Le Mars, Cong. ch. 4 67
Lyons, 1st Cong. ch. 10 00
Maquoketa, Cong. ch., Miss. Soc. 50 00
Mason City, 1st Cong. ch. 14 80
Monticello, Cong. ch. 161 45
Nashua, Cong. ch. 15 00
Perry, Cong. ch. 18 35
Rock Rapids, Cong. ch. 30 00
Rowan, 1st Cong. ch. 35 10
Sioux City, 1st Cong. ch. 38 70
Spencer, 1st Cong. ch. 66 53
Stuart, Cong. ch. 40 88
Washta, Cong. ch. 27 00
Webster City, Cong. ch. 30 50—1,172 86

Missouri

Cameron, 1st Cong. ch. 32 00
St. Joseph, Tab. Cong. ch. 7 38
St. Louis, Pilgrim Cong. ch., of which 181.41 for West Circle, Madura, 362.82; 1st Cong. ch., 251.66; Union Cong. ch., 8.60, 623 08
Sedalia, 1st Cong. ch. 47 00——709 46

North Dakota

Blue Grass, Ger. Cong. ch. 20 00
Heaton, 1st Cong. ch. 17 50
Hope, Cong. ch. 30 00
Hurd, Cong. ch. 1 64
Kulm, Evan. Cong. ch. 123 40
Leipzig, Ger. Cong. ch. 50 00
Overly, Cong. ch. 1 00
Valley City, 1st Cong. ch. 25 86
Wahpeton, 1st Cong. ch. 57 40——326 80

South Dakota

Canova, Cong. ch. 21 00
Colton, F. E. Tobie, 10 00
Oahe, Moreau River Cong. ch., 2.27; Virgin Creek Cong. ch., 1.69; Upper Cheyenne River Cong. ch., 1.33; Buffalo Cong. ch., 1.13; Cheyenne River Cong. ch., 1.08; Lower Cheyenne River Cong. ch., 1.01, 8 51
Redfield, Cong. ch., Otto Johnson, 25 00
Ree Heights, Cong. ch. 28 00
Sioux Falls, Ger. Cong. ch. 3 00
Vermilion, Cong. ch. 25 80
Worthing, Cong. ch. 5 10——126 41

Nebraska

Arlington, Friend, 1 00
Center, Cong. ch. 5 00
Cortland, Cong. ch. 25 00
Crete, Cong. ch. 53 15
Genoa, Maria A. Pugsley, 10 00
Grand Island, Cong. ch. 16 00
Hastings, 1st Ger. Cong. ch. 16 00
Indian Creek, Cong. ch. 3 00
Lincoln, Plymouth Cong. ch., 138.47; Butler-av. Cong. ch., 18.90; Zion Ger. Cong. ch., 6, 163 37
Omaha, 1st Cong. ch., of which 76 from Palmer Findley, for work in India, 696.38; Hillside Cong. ch., 3.73, 700 11
Oxford, Andrew Beck, 3 00
Plainview, 1st Cong. ch. 49 00
Red Cloud, Cong. ch. 25 00
Sutton, Ger. Cong. ch. 40 00
Trenton, Cong. ch., for Harpoot, 40 00
Verndon, Cong. ch. 7 00—1,156 63

Kansas

Arkansas City, Pilgrim Cong. ch., Agnes E. Graham, for Marathi, 30 00
Bodarc, Cong. ch. 4 00
Centralia, Cong. ch. 5 00
Douglass, Cong. ch. 18 00
Hiawatha, Cong. ch. 35 00
Leavenworth, 1st Cong. ch. 61 10
Munden, John Rundus, 75
Ottawa, 1st Cong. ch. 10 00
Smith Center, 1st Cong. ch. 35 00
Sterling, 1st Cong. ch. 22 00
Thayer, Carl Hess, 5 00
Topeka, 1st Cong. ch., Mrs. J. T. Huntington, for native worker, care Rev. W. P. Elwood, 10 00
Udall, Cong. ch. 11 00
Wakefield, Cong. ch. 53 30
Wichita, College Hill Cong. ch. 290 17——590 32

Montana

Billings, 1st Cong. ch. 60 80
Hardin, Cong. ch. 1 50
Laurel, Cong. ch., 5; Ger. Cong. ch., 2.50, 7 50
Missoula, Swed. Cong. ch. 1 50——71 30

Colorado

Colorado Springs, 1st Cong. ch., toward support Rev. Henry Fairbank, 165.60; 2d Cong. ch., 4.30, 169 90
Cripple Creek, 1st Cong. ch. 1 90
Denver, City Park Cong. ch., 44; South Broadway Cong. ch., 11; Villa Park Cong. ch., 11; Globeville Ger. Cong. ch., 4.68; North Cong. ch., 3.52; Ruth Ragan, for Aruppukottai, 10, 84 20
Fort Collins, Plymouth Cong. ch. 36 86
Fountain, 1st Cong. ch. 10 00
Greeley, Ger. Cong. ch. 55 00
Lafayette, 1st Cong. ch. 26 60
Loveland, 1st Ger. Cong. ch. 20 00
Montrose, Union Cong. ch. 47 00
New Windsor, Ger. Cong. ch. 25 00
Paonia, Cong. ch. 15 80——492 26

Young People's Societies

ARKANSAS.—Rogers, 1st Y. P. S. C. E., for Shao-wu, 10 00
INDIANA.—Terre Haute, Plymouth Y. P. S. C. E., for Adana, 8 60
ILLINOIS.—La Grange, Y. P. S. C. E., 25; Oak Park, Harvard Jun. Y. P. S. C. E., for Hadjin, 5; Pecatonica, Y. P. S. C. E., 5, 35 00
MINNESOTA.—Lyle, Y. P. S. C. E., for native worker, Ing-hok, 12.50; St. Paul, People's Y. P. S. C. E., for Aruppukottai, 35; do., Cyril Y. P. S. C. E., 5; Silver Lake, Y. P. S. C. E., 10, 62 50
IOWA.—Clarion, Jun. Y. P. S. C. E., 4; Davenport, Berea Y. P. S. C. E., 30; Eldora, 1st Y. P. S. C. E., for Aruppukottai, 7.50, 41 50
MISSOURI.—Springfield, 1st Y. P. S. C. E. 1 00
NORTH DAKOTA.—Heaton, 1st Y. P. S. C. E. 2 50
SOUTH DAKOTA.—Estelline, Y. P. S. C. E. 3 85
NEBRASKA.—Omaha, 1st Y. P. S. C. E., for work in India, 33.98; Verdon, Y. P. S. C. E., for Aruppukottai, 5.05; Weeping Water, Y. P. S. C. E., 10, 49 03

213 98

Sunday Schools

TENNESSEE.—Pleasant Hill, Cong. Sab. sch., for Mindanao, 15 75
ILLINOIS.—Chicago, Rogers Park Cong. Sab. sch., for Mindanao, 54.76; do., South Cong. Sab. sch., for partial support of a teacher in India 20; do., Garfield Park Cong. Sab. sch., for Mindanao, 16.49; do., Prairerd Cong. Sab. sch., for Mindanao, 6; do., Summerdale Cong. Sab. sch., for Mindanao, 4; Clifton, Cong. Sab. sch., for Mindanao, 10; Glenview, Cong. Sab. sch., for Mindanao, 11.50; Mendon, Cong. Sab. sch., 20; Morton, Cong. Sab. sch., for Mindanao, 5; Pecatonica, Cong. Sab. sch., 7.58; Stillman Valley, Cong. Sab. sch., for Mindanao, 10; Waukegan 1st Cong. Sab. sch., for Mindanao, 2.30; Westville Cong. Sab. sch., for Mindanao, 5; Wheaton, Wheaton College Cong. Sab. sch., for Mindanao, 11.90; Wyoming, Cong. Sab. sch., 4.85, 189 38

MICHIGAN.—Grand Rapids, 2d Cong. Sab. sch., for Mindanao, 25; do., Plymouth Cong. Sab. sch., for Mindanao, 11.58; Lawrence, Cong. Sab. sch., for Mindanao, 4.63; Olivet, Cong. Sab. sch., of which 25.30 for Mindanao, 40.80; Pleasanton, Cong. Sab. sch., for Mindanao, 1, 83 01

WISCONSIN.—Delavan, Cong. Sab. sch., 2.60; Endeavor, Cong. Sab. sch., for Mindanao, 13.50; Fond du Lac, 1st Cong. Sab. sch., for Mindanao, 1.50; Hillsboro, Cong. Sab. sch., 4; Menasha, Cong. Sab. sch., for Mindanao, 7.26; Mt. Zion, Cong. Sab. sch., 1; Oshkosh, Plymouth Cong. Sab. sch., for Mindanao, 6.92; Platte, Cong. Sab. sch., 3; Rochester, Cong. Sab. sch., for Mindanao, 16; Rosendale, Cong. Sab. sch., 4.13; Trempealeau, Knights of King Arthur, for Adana, 1.25, 61 16

MINNESOTA.—Moorhead, Cong. Sab. sch., for Mindanao, 28 18

IOWA.—Allison, Cong. Sab. sch., for Mindanao, 7.80; Charles City, Cong. Sab. sch., 4.61; Eldora, Cong. Sab. sch., for Mindanao, .50; McGregor, 1st Cong. Sab. sch., for Mindanao, 4; Oskaloosa, 1st Cong. Sab. sch., of which 5 from Miss Boyer's class, for Mindanao, and 10 from Mrs. Hoover's class, 15; Ottumwa, 1st Cong. Sab. sch., for Mindanao, 7.35; Salem, Cong. Sab. sch., for Mindanao, 22, 61 26

MISSOURI.—St. Louis, Union Cong. Sab. sch., for Mindanao, 6 50

NEBRASKA.—Burwell, Cong. Sab. sch., 6.58; Grand Island, Cong. Sab. sch., for Mindanao, 14; Lincoln, Plymouth Cong. Sab. sch., 7.81; Omaha, 1st Cong. Sab. sch., 12; Red Cloud, Cong. Sab. sch., 5; Weeping Water, 1st Cong. Sab. sch., of which 11 from Philathea Bible class, for Mt. Silinda, 18.98, 64 37

KANSAS.—Jetmore, Cong. Sab. sch., for Mindanao, 3.75; Kansas City, Pilgrim Cong. Sab. sch., for Mindanao, 1 50; Topeka, Seabrook Cong. Sab. sch., for Mindanao, 5, 10 25

519 86

PACIFIC DISTRICT

Arizona

——, Friend, 500 00

Nevada

Reno, 1st Cong. ch. 6 74

Idaho

Boise, Cong. ch.	345 00	
Bruneau, Cong. ch.	1 50	
Council, Cong. ch.	10 50	
Grand View, Cong. ch.	1 50	358 50

Washington

Bellevue, 1st Cong. ch.	5 00	
Five Mile Prairie, Cong. ch.	10 00	
Hillyard, Cong. ch.	62 50	
Odessa, Emmaus Ger. Cong. ch.	40 00	
Penawawa, Cong. ch.	25 00	
Ritzville, Immanuel Ger. Cong. ch., 64; 1st Ger. Cong. ch., 25,	89 00	
Seattle, Bayview Cong. ch., 3.50; Prospect Cong. ch., 3,	6 50	
South Bend, Cong. ch.	7 22	
Tacoma, 1st Cong. ch., to const. REV. W. C. MERRITT, H. M., 250; Plymouth Cong. ch., 45.85; East Cong. ch., 8,	303 85	549 07

Oregon

Gaston, Cong. ch.	15 00	
Portland, Sunnyside Cong. ch., 10; University Park Cong. ch., 9.20,	19 20	
Salem, 1st Cong. ch.	50 00	
Sherwood, Cong. ch.	12 85	97 05

California

Bakersfield, Cong. ch.	8 70	
Berkeley, Park Cong. ch., 14; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72,	86 00	
Buena Park, Cong. ch.	18 00	
Claremont, Cong. ch., toward support of missionary,	368 20	
Dehesa, Cong. ch.	91	
De Luz, Cong. ch.	09	
Escondido, Cong. ch.	22 08	
Fresno, Christ's Ger. Cong. ch., 50; 3d Ger. Cong. ch., 5.60,	55 60	
Haywards, Eden Cong. ch.	20 00	
La Canada, Cong. ch.	5 00	
Lemon Grove, Cong. ch.	19 10	
Little Lake, Cong. ch., for Mindanao,	9 69	
Lockeford, Cong. ch.	15 00	
Lodi, 1st Cong. ch., 30; Ger. Cong. ch., 7,	37 00	
Long Beach, Cong. ch.	15 98	
Los Angeles, 1st Cong. ch., 110.46; Vernon Cong. ch., for Aruppukottai, 46; East Cong. ch., 33.94; Pico Heights Cong. ch., 17; Plymouth Cong. ch., 10.54; Olivet Cong. ch., 2.54,	220 48	
Monrovia, Cong. ch.	4 39	
Nordhoff, Mrs. J. R. Gelett,	10 00	
Norwalk, Bethany Cong. ch.	2 65	
Oakland, Fruitvale-av. Cong. ch., 65; 1st Cong. ch., 22.69,	87 69	
Oleander, Cong. ch.	12 00	
Ontario, Bethel Cong. ch.	11 86	
Oroville, 1st Cong. ch.	77 00	
Oxnard, Rev. John A. Ainslee,	1 25	
Pacific Grove, Mayflower Cong. ch.	9 80	
Palermo, Cong. ch.	10 00	
Pasadena, 1st Cong. ch., 66.88; Lake-av. Cong. ch., 59.66; North Cong. ch., 18.51; West Side Cong. ch., 5,	150 05	
Paso Robles, Cong. ch.	4 75	
Pinole, Mr. and Mrs. B. T. Elmore, for Pangchwang,	5 00	
Redlands, 1st Cong. ch.	100 79	
Redondo, Cong. ch.	6 59	
Rialto, Cong. ch.	13 85	
Riverside, Cong. ch.	53 92	
Sacramento, 1st Cong. ch.	40 00	
San Bernardino, Bethel Cong. ch., 6.05; 1st Cong. ch., 1.90,	7 95	
San Diego, 1st Cong. ch., 40.53; Logan Heights Cong. ch., 7.51,	48 04	
San Francisco, Green-st. Cong. ch., 25; Plymouth Cong. ch., 10; Park Cong. ch., 6.75,	41 75	
San Jacinto, Cong. ch.	4 26	
Santa Paula, Nathan W. Blanchard,	1,647 00	
Sebastopol, Cong. ch.	11 00	
Sierra Madre, Cong. ch.	52 11	
Sherman, Cong. ch.	2 64	
Soquel, Cong. ch.	11 00	
Suñol Glen, Cong. ch., for Harpoot,	10 00	3,339 17

Territory of Hawaii

Honolulu, Central Union Cong. ch. 261 00

——, Friend, in memory of Anna E. Farrington, 10 00

Young People's Societies

CALIFORNIA.—Escondido, Y. P. S. C. E., 3.17; Riverside, Y. P. S. C. E., for Tarsus, 25, 28 17

Sunday Schools

WASHINGTON.—Seattle, Prospect Cong. Sab. sch., 15; Spokane, Westminster Cong. Sab. sch., Young Married People's class, for Sholapur, 15; Walla Walla, 1st Cong. Sab. sch., for Mindanao, 8.30, 38 30

OREGON.—Oregon City, Cong. Sab. sch., for Mindanao, 10 00

CALIFORNIA.—Escondido, Cong. Sab. sch., 3.17; Little Shasta, Cong. Sab. sch., for Mindanao, 6.65; Los Angeles, Pilgrim Cong. Sab. sch., Prim. Dept., for Mindanao, 1; Oakland, Plymouth Cong. Sab. sch., for Mindanao, 58; Petaluma, 1st Cong. Sab. sch., for Mindanao, 10; Redondo Beach, Cong. Sab. sch., for Mindanao, 10, 88 82

137 12

MISCELLANEOUS

Canada

St. Andrews East, Quebec, Mary L. Lamb, 30 00

Glenbrook Missionary Society Fund

CONNECTICUT. — Glenbrook, Union Mem. ch., for two native workers in India, 1 88

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part, 12,814 18
For repairs, girls' boarding school building, Sivas, 110 00
For Tocat school building, 22 00
For salaries of temporary teachers, Trebizond, 100 00
For furnishing room in seminary building, Aintab, 75 00
For medical grants for W. B. M. missionaries, 108 00
For additional appropriation for evangelistic work for 1911, 71 83—13,301 01

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 5,500 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
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19,251 01

Additional Donations for Special Objects

MAINE. — Greenville, Union Evan. Y. P. S. C. E., for pupils, care Rev. R. A. Hume, 15; Notch, Friend, for Mardin High School Building Fund, 18; Portland, State-st. Cong. ch., for native preacher, care Rev. R. A. Hume, 40; do., Mrs. E. F. Southworth, for native helper, care Rev. C. S. Vaughan, 45; ———, Friend, for native helper, care Rev. T. S. Lee, 100, 218 00

NEW HAMPSHIRE. — Hampton, Whatsoever Mission Circle, for cot in hospital, care Rev. P. L. Corbin, 15; Hanover, Ellen M. Pierce, for reconstruction work, care Miss E. M. Chambers, 5; Laconia, Friends, for work, care Miss E. M. Blakely, 17.83; Walpole, 1st Cong. ch., for use of Miss Helen J. Gilson, 18, 55 83

VERMONT. — Bennington, 2d Y. P. S. C. E., for high school work, care Rev. E. C. Partridge, 25; Jericho Center, Cong. Sab. sch., three classes, for scholarship, care Rev. Wm. Hazen, 15; St. Johnsbury, Friends, for student, care Rev. Robert Thomson, 32; Westminster West, Cong. Sab. sch., for pupils, care Wm. E. Hitchcock, 12, 84 00

MASSACHUSETTS. — Acton, Y. P. S. C. E., for new equipment in Indus. Dept., Mt. Silinda, care C. C. Fuller, 20; Arlington, Cong. Sab. sch., for work, care Miss F. E. Burrage, 5; Auburndale, Mrs. M. H. Kimball, for the Firelight Club cot, care Rev. P. L. Corbin, 1; Bridgewater, Central-sq. Cong. ch., Girls' Club, for use of Rev. J. X. Miller, 5; Brockton, South Cong. Sab. sch. Kindergarten, for pupil, care Rev. H. P. Perkins, 13; do., Eldon B. Keith, for Ing-hok Boys' School, care Rev. E. H. Smith, 10; Brookfield, Conference, through Rev. T. C. Richards, for Mardin High School, care Rev. R. S. M. Emrich, 20; Dalton, Cong. Sab. sch., for use of Rev. T. E. Elmer, 25; Danvers, Maple-st. Cong. Sab. sch., Prim. Dept., for work, care Rev. E. Fairbank, 20; East Bridgewater, Union Cong. Sab. sch., for Bible-woman, care Rev. John X. Miller, 25; Essex County, Friend, for native worker, care Rev. T. S. Lee, 60; Fall River, 1st Cong. ch., for New School Building Fund, care Rev. E. H. Smith, 900; Fall River, 1st Cong. ch., for pupil, care Rev. E. H. Smith, 10; do., Eliot Buffinton, for pupil, care Rev. E. H. Smith, 20; Haverhill, Friends, through Miss Merrill, for work, care Rev. R. A. Hume, 6; Hyde Park, Friend, for Annie Tracy Riggs Hospital, 2; Lincoln, Cong. Sab. sch., for pupil, care Miss E. S. Hartwell, 20; Monson, Cong. Sab. sch., Prim. Dept., for pupil, care Miss E. B. Fowler, 22.65; North Billerica, Mrs. E. R. Gould, for hospital, care Dr. H. N. Kinnear, 10; Orange, Cong. Sab. sch. and Y. P. S. C. E., for work, care Rev. E. D. Kellogg, 30; Peabody, South Cong. ch., for Sivas Building Fund, care Rev. E. C. Partridge, 5; South Acton, Mrs. H. Waldo Tuttle, for proposed Shattuck Hall, Oorfa, 10; Springfield, Carrie L. King, for work, care Rev. T. S. Lee, 15; Whitinsville, Friend, for Theol. Seminary, care Rev. J. P. Jones, 500; Worcester, Hope Cong. ch., for native pastor, care Rev. E. H. Smith, 30; do., Old South Cong. ch., Olds Club, for work, care Rev. C. A. Clark, 60, 1,844 65

RHODE ISLAND. — Providence, Julia Carpenter, for the Annie Tracy Riggs Memorial Hospital, 5 00

CONNECTICUT. — Brooklyn, Cong. Sab. sch., for orphan, care Miss Mary G. Webb, 27.73; Canaan, Pilgrim Cong. ch., for work, care Rev. Wm. Hazen, 5; Cornwall, 1st ch. of Christ Cong. Sab. sch., for hospital, care Dr. C. D. Ussher, 50; do., do., for Okayama Orphanage, 9.70; East Hartford, W. M. Gilbert, for boys' boarding school, care Rev. E. H. Smith, 10; Ellington, Cong. Sab. sch., for Ellington cot in hospital, care Rev. P. L. Corbin, 15; Hartford, Center Cong. Sab. sch., for work, care Rev. B. K. Hunsberger, 24.71; do., Mary F. Collins, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 10; Higganum, Y. P. S. C. E., for work, care Rev. Wm. Hazen, 5; Lebanon, W. W. G., for theol. sem., care Rev. J. P. Jones, 25; Mansfield, 1st Cong. ch., for work, care Miss M. L. Graffam, 5; Meriden, 1st Cong. Sab. sch., of which 25.50 for pupils, care Rev. R. A. Hume, and 28 for work, care Rev. C. R. Hager, 53.50; Middletown, 3d Y. P. S. C. E., for work, care Rev. Wm. Hazen, 5; Newington, Y. P. S. C. E., for use of Mrs. C. D. Ussher, 2; Southport, Cong. Sab. sch., for use of Rev. W. P. Elwood, 25.50; do., Y. P. S. C. E., for do., 13.17; South Windham, Y. P. S. C. E., for Ing-hok school, care Rev. E. H. Smith, 10; Windsor, Jun. Y. P. S. C. E., for Bible-woman, care Rev. W. P. Elwood, 3; Winsted, 2d Y. P. S. C. E., for use of Rev. E. H. Smith, 15, 314 31

NEW YORK. — Binghamton, Chas. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Brooklyn, Immanuel Cong. ch., for work, care Rev. R. S. Stapleton, 36.47; Castile, Sanitarium Mission Circle, for work, care Miss Frances K. Bement, 45; Fordham, Cong. Sab. sch., Mrs. Knox's class, for pupil, care Miss Annie E. Gordon, 25.50; Ithaca, Edward V. Baron, for Sivas Building Fund, care Rev. E. C. Partridge, 10; New York, D. B. Donchian, for native helper, Marsovan, 417; do., Grace H. Dodge, for *Zornitza*, care Rev. H. C. Haskell, 200; do., Edw. W. Hazen, for nurse, care Dr. C. D. Ussher, 125; do., through *Christian Herald*, for work, care Rev. Watts O. Pye, 24; Osceola, Y. P. S. C. E., for pupils, care Rev. H. H. Riggs, 5; Rochester, Mrs. Abby E. Davison and friends, for orphanage, care Rev. James H. Pettee, 25, 932 97

NEW JERSEY. — Collingswood, Edith L. Thomas, for Ing-hok Boys' Boarding School, care Rev. E. H. Smith, 100 00

PENNSYLVANIA. — Millvale, R. H. Jordan, for Ing-hok Boys' Boarding School, care Rev. E. H. Smith, 5; Pittsburg, 1st Cong. ch., for native workers, care Rev. Louis Hodous, 30; ———, Friend, for pupil, care Rev. W. P. Elwood, 16 51 00

OHIO. — Brownhelm, Cong. Sab. sch., for work, care Rev. J. H. Dickson, 20; Cincinnati, Walnut Hills Cong. ch., for scholarship, care Miss Mary T. Noyes, 15; Huntsburg, Mission Band, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 2; Oberlin, Oberlin Shansi Memorial Asso., for native helper, care Rev. A. W. Staub, 83.33; do., Mrs. A. F. Miller, for pupil, care Rev.

C. A. Nelson, 30; do., R. E. McManigal, 3, and Mrs. P. A. Crafts, 5, both for completion and equipment of hospital building, care Dr. W. L. Thompson, 8; do., Rev. C. N. Pond, 2, Rev. A. H. Currier, 2, Mrs. P. A. Crafts, 5, Mrs. E. F. May, 5, and F. H. Angle, 1, all for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 15; Toledo, Washington st. Cong. ch., of which 5 for work, care Rev. H. G. Bissell, and 10 from Friend, for use of Rev. P. L. Corbin, 15; do., Washington-st. Cong. Sab. sch., for use of Rev. P. L. Corbin, 25; Wellington, J. T. Haskell, 1, and H. L. Wight, 1, both toward new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 2 — 215 33

DISTRICT OF COLUMBIA. — Washington, Mt. Pleasant Cong. Sab. sch., for orphan, care Miss A. L. Millard, — 30 00

TENNESSEE. — Pleasant Hill, Cong. Sab. sch., Acorn Band, for pupil, care Miss Delia D. Leavens, — 1 00

MISSISSIPPI. — Mound Bayou, Rev. B. F. Ousley, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, — 2 00

TEXAS. — Rockport, Mrs. C. J. Moore, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, — 20 00

INDIANA. — Howe (Lima), Christian Service League of Presb. ch., toward new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 14; Kokomo, W. C. McCune, for do., 5; Marion, People's Temple, for do., 5.50; Southport, Irene Griffith, for do., 5, — 29 50

ILLINOIS. — Champaign, 1st Cong. ch., of which 5 for native worker, care Rev. L. S. Gates, and 1 for church at Kessab, care Miss E. M. Chambers, 6; Chicago, Leavitt-st. Cong. ch., Mrs. Laura M. Pinkerton, for work, care Rev. Geo. A. Wilder, 30; do., Salem Cong. ch. Ladies' Aid Soc., for pupil, care Mrs. R. Winsor, 3.75; do., Summerdale Y. P. S. C. E., for Edgar B. Wylie School, care Rev. J. J. Banninga, 15; Dundee, Y. P. S. C. E., for pupil, care Mrs. R. Winsor, 50; Elgin, 1st Cong. Sab. sch., for pupil, Amanzimtote, 20; Moline, 2d Cong. Sab. sch., for pupils, care Rev. G. P. Knapp, 10; Roseville, Mr. and Mrs. L. C. Axtell, of which 45 for native preacher, care Rev. H. G. Bissell, and 25 for use of Rev. A. W. Clark, 70; Stockton, Rev. H. M. Herrick, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 5; Sumner, G. W. Cooper, for scholarship, care Rev. W. C. Cooper, 33; Sycamore, Emily S. Wood, for Elizabeth cot in hospital, care Rev. P. L. Corbin, 15; Wheaton, Wheaton College, for medical student, care Dr. and Mrs. F. F. Tucker, 14.75; do, do., for use of Rev. W. C. Cooper, 7; ———, Friend, for work in Japan, 1, — 280 50

MICHIGAN. — Alpena, Cong. ch., Miss. Soc., 25, and Friend, 20, both for use of Rev. J. H. Dickson, 45; do., Mrs. Sarah E. Wallace, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 5; Clinton, W. S. Kimball, for do., 10; Olivet, Cong. Sab. sch., of which 3 for orphans, care Dr. G. C. Raynolds, 3 for hospital, care Dr. H. N. Kinnear, and 9 for pupil, care Miss M. B. Mills, 15, — 75 00

WISCONSIN. — Janesville, 1st Cong. ch., W. S. Jeffries, for St. Paul's Inst., care Rev. T. D. Christie, 50; Kenosha, 1st Cong. Sab. sch., for orphanage, care Rev. J. H. Pettee, 7, — 57 00

MINNESOTA. — Lake City, Mission Band, for use of Miss Sarah Louise Peck, 5; Minneapolis, Park-av. Cong. ch., for the Martha A. King Memorial School, care Miss C. R. Willard, 108 60; do., Linden Hills Cong. ch., for work, care Rev. C. H. Maxwell, 15; St. Cloud, Friends, by Jessie L. Burrall, for pupil, care Miss E. M. Atkins, 30; St. Paul, People's Cong. ch., of which Ladies' Soc., 50, for native worker, care Rev. T. S. Lee 100, — 258 60

IOWA. — Marshalltown, J. G. Brown, for native worker, care Rev. James P. McNaughton, — 35 00

MISSOURI. — Mt. Washington, Mrs. A. J. Ream, for native teacher and pupil, care Dr. G. C. Raynolds, 41; St. Louis, Pilgrim Cong. ch., for work, care George S. Eddy, 349.77, — 390 77

NORTH DAKOTA. — Melville, Cong. ch., toward new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 2.90; Valley City, Rev. W. C. Lyon, for do., 5; Wahpeton, Cong. Sab. sch., for pupil, care Rev. R. S. Stapleton, 25, — 32 90

SOUTH DAKOTA. — Aberdeen, Kate Burke, 25, and Henry C. Johnson, 25, both for use of Dr. A. R. Hoover, 50; Lane, Geo. E. Whitney, for work, care Rev. G. A. Wilder, 20, — 70 00

NEBRASKA. — Hastings, Zion's Ger. Cong. ch., for work, care Miss J. L. Graf, 10; Lincoln, Blanche G. Knowlton, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 3, — 13 00

MONTANA. — Billings, C. M. Chafee, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 10; Bozeman, E. B. Martin, 10, P. C. Waite, 10, and L. S. Wilson, 10, all for do., 30, — 40 00

WYOMING. — Buffalo, Cong. Sab. sch., Young Ladies' classes, for pupil, and for building work, care Miss E. M. Chambers, — 18 00

COLORADO. — Boulder, 1st Y. P. S. C. E., for native helper, care Rev. H. G. Bissell, 72; Eaton, Y. P. S. C. E., for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 5; Golden, Carolyn Tobey, for do., 10, — 87 00

WASHINGTON. — Hillyard, Cong. ch., for work, care Rev. Edward Fairbank, — 6 25

CALIFORNIA. — Berkeley, Mrs. C. A. Kofoid, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 10; Lordsburg, Wm. Linderman, for native worker, care Rev. C. R. Hager, 35; Los Angeles, Ross Allen Harris, for work, care Dr. H. N. Kinnear, 25; Oakland, Mr. and Mrs. J. Ensign Raynolds, for work, care Rev. A. A. McBride, 30.25; Pasadena, Lake-av. Cong. ch., for use of Mrs. Willis C. Dewey, 25; San Jacinto, Cong. Sab. sch., for work, care Rev. R. A. Hume, 9; San Luis Obispo, Mrs. E. B. Waters, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 7, — 141 25

CANADA. — Montreal, E. C., for teachers, care Mrs. C. T. Sibley, 5; do., W. G. Taylor, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 10; Toronto, Havergal Soc., 15, and Friend, 15, both for girls' school, care Miss Anna E. Gordon, 30, — 45 00

CHINA. — Chefoo, Wm. H. Pitkin, for hospital, care Rev. P. L. Corbin, — 50

CANAL ZONE. — Culebra, Howard K. Tuttle, for proposed Shattuck Hall, Oorfa, — 5 00

Income Atherton Fund

For new building, North China College,	250 00	
For Doshisha Girls' School,	250 00	
For use of Rev. and Mrs. C. R. Hager,	500 00	
For use of Rev. C. A. Clark,	200 00	
For use of Rev. J. S. Chandler,	100 00	
For use of Dr. F. D. Shepard,	200 00	1,500 00
		6,959 36
Donations received in December,		91,859 10
Legacies received in December,		4,593 48
		96,452 58

Total from September 1, 1910, to December 31, 1910. Donations, $261,220.27; Legacies, $22,033.50 = $283,253.77.

Work in the Philippines

NEW YORK. — New York, K. — 300 00

Albanian Work

ILLINOIS. — Chicago, Mrs. Mary W. Borden, — 1,000 00

Tuskham Fund

NEW YORK. — New York, Miss Grace H. Dodge, — 1,000 00

Ruth Tracy Strong Fund

For Expense

ILLINOIS. — Chicago, North Shore Cong. Sab. sch., Prim. Dept. — 5 00